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Archaeologia Cambrensis.

SIXTH SERIES.—VOL. V, PART I.

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EARLY CARDIGANSHIRE.

BEING THE PRESIDENT'S ADDRESS AT THE CARDIGAN
MEETING, 1904.

No district in Great Britain has been the scene of events that have had a more important bearing on history than what is to most of us here, that "smiling angle" of Wales, now called Cardiganshire. From its position, between the sea its western, and the hills its eastern, border, it was either the earliest conquest of the Western immigrant, or the latest refuge of the Eastern fugitive. Opinions differ as to which of these is the correct alternative, consequently, opinions differ as to much of early British history which depends on one or other of these solutions. To settle the point, three questions have to be answered, and persons are by no means agreed on what answers to give. The questions are:—

I.—Who were the early inhabitants of Britain? Were they of more than one race?

II.—If more than one, from whence did each race come?

III.—And at what time and in what order?

Much has been written on these points. Because so little real evidence has survived, it is necessary to have recourse to inferences drawn from certain facts. Most persons are agreed upon the facts; almost

all differ as to the inferences. The facts fall into three great groups.

A. Those that constitute the *Archæological* evidence. These are derived from a study of the contents of such of the prehistoric earthworks as have been explored.

B. Those that constitute the *Philological* evidence. These are derived from a study of so much of the words and language of the prehistoric peoples as have come down to us.

C. Those that constitute the *Legendary* evidence. These are derived from a study of such of the legends as are found in mediæval writers, the traditions, superstitions, and customs as have survived.

Each of these groups represent an independent line of investigation, so that when the results obtained from each are practically identical, they form "a threefold cord not easily broken."

I.—The answer given to the first question, Who were the early inhabitants of Britain; Were they of more than one race? is in the affirmative.

(a) Examinations and measurements of the skulls and bones found in the graves, and of the graves themselves, show that they are of two kinds: one, known as "Long Barrows," contain bones of men of an average height of 5 ft. 6 ins., with skulls having a breadth index of .71, which is very low: less than that of any modern Europeans.¹ The other, known as "Round Barrows," contain the bones of men of an average height of 5 ft. 9 ins., with skulls having a breadth index of .81,² thus proving the existence of two races.

(b) Examinations of the contents of the graves, other than bones, show that in the graves of the shorter race, the "Long Barrows," all the implements found are of stone, while in the graves of the taller race the implements found are both of stone and of metal. So, as the Stone Age preceded the Bronze, the long graves

¹ *Archæologia*, vol. xlii, p. 236.

² *Ibid.*, vol. xliii, p. 544. Papers by Dr. Thurnam,

and the shorter race are of an earlier date than the round graves and the taller race.

Philology gives the same answer, that there was more than one race inhabiting this island. It shows that there were dwelling here two groups of people using different dialects, each group possessing special linguistic features of its own, which marked it off from the other. It cannot, however, as yet be said which of the dialects represents that used by the "Long Barrow" men, and which that used by the "Round." But philology is not content with merely confirming the archæological evidence—she goes a step further, and proves that words and names were in use in Britain which cannot by any possibility belong to either of the two dialects, and must form part of another language, thereby implying that there was a third race dwelling here. It is usually said that this language, of which we have merely fragments, represents the earliest race: if not the aboriginal inhabitants at least some of the earliest settlers, preceding the two successive races of invaders.¹

Legend supports *Philology*. From very early times the popular belief was an original race of inhabitants and invaders. A passage in the *Book of Taliesin* is an example of the existence of this early legend which speaks of "Cymry Angles Gwyddyl of Prydyn."²

Thus all the three sources of evidence are agreed that there was more than one race of early inhabitants, and two of the sources say that there was an original race and at least two distinct races of invaders.

Comparison between the contents of the graves and the language used here and on the Continent by the prehistoric peoples, discloses two things: (1) that whoever the original inhabitants were, they were not Celts; and (2) that both the two races of invaders were Celts. The original race are now usually spoken of as Picts, the two races of Celts as Goidels and Brythons; but

¹ *Celtic Britain*, p. 4.

² Skene, *Four Ancient Books of Wales*, vol. i, p. 273; vol. ii, p. 209.

Mr. Nicholson, the last writer on the subject, proposes to substitute for Brython the name Kymry.¹

The second question, from whence did the several races come? receives the same answer as to each of the two sets of invaders, from the Continent. Archæology arrives at this by a comparison of the contents of the graves here with those of Northern France, which are practically identical. Philology shows that the dialects used in France were the same as the dialects used here. Legend also points to invaders from the Continent. It is admitted that the people in the North of France were Celts, it follows that the invaders of England were the same. It is assumed, and in all probability correctly, that the Celts who arrived here came from Gaul, Switzerland, North Italy, and possibly from parts of Spain. This is admitted by most writers; but some go further, and say that Celtic invaders came from other places as well. So far as Cardiganshire is concerned, the most important of these views is what may be called the Irish theory, which asserts that Ireland was not, as is usually said, peopled from Wales, but direct from the Continent; that Cardiganshire derived a considerable part of her population from colonists from Ireland, not through fugitives from England. Professor Kuno Meyer, who is the great advocate of this view, has collected a large number of facts and arguments to establish that in early times there was a close connection between Ireland and Wales. He brings forward three striking instances.²

(1) That in the third century, A.D., an Irish tribe, the Dessi, came from Wexford to Wales.

"Eochaid, son of Artchorp, went over sea with his descendants into the territory of Demed, and it is there that his sons and grandsons died."

(2) A passage in *Cormac's Glossary*, about the same date, says:—

¹ *Celtic Researches*, p. 110.

² *Y Cymmrodor*, vol. xiv, p. 113.

"At that time great was the power of the Gaels over the Britons; they had divided Alba among them into estates, and each of them knew his friends' abode."¹

(3) In the *Life of St. Carantoc*² it is said:—

"Keredic autem tenuit Kerediciaun i Keredigan et ab illo nuncupata est. Et postquam tenuerat, venerunt Scotti et pugnauerunt cum eis et occupaverunt omnes regiones."

There is, therefore, an account of the migration of an Irish tribe to South Wales, its settlement there, a statement that the invading Irish had become so firmly settled there that they had divided up the land into private estates; and a relation that the Irish (Scotti) had come over to Cardiganshire and driven out the natives. If, therefore, one set of legends and traditions points to invaders from the East, forcing back the inhabitants to their last refuge in Cardiganshire, there is another set of legends and traditions pointing to invaders and settlers in Cardiganshire from the West. For the present purpose it will be best to assume that invaders came into Cardiganshire both from the East, and from the West, from Gaul, and from Ireland, leaving out of consideration the question how Ireland, derived its inhabitants.

The third question, in what order and at what dates did the invaders come, is the one on which there is least evidence and most speculation. To take the last part first, the dates at which the invaders came. So far, there are not only no data to fix, but not even to hazard, the date at which the Picts—the earliest inhabitants—arrived here. Rhys and Jones say³ that the earliest Celts who came (the Goidels) formed part of that movement westward of the Galatic Celts, which began about the sixth century B.C.; that the later race of Celts—the Brythons—came here some time

¹ "Early Relations between Gael and Brython," *Transactions of the Cymmrodorion*, 1895-96, p. 59.

² Rees, *Cambro-British Saints*, p. 101. Cited *Transactions*, 1895-96, p. 63.

³ *Welsh People*, p. 5.

between the fourth century B.C., the time of Pythias, and the invasion of Cæsar, 55 B.C. This is merely a guess, but may be accepted as the best dates that can be fixed with our present knowledge. As to the first part of the question, the order in which the invaders came, the usual view is that the Goidels on their landing gradually pressed back the people they found here to the West, and ultimately into Wales. When later the Brythons came, the same method was used, and both the earlier inhabitants and the Goidels were forced back into Wales, and England occupied by the Brythons. This is the view put forward in the *Report* of the Welsh Land Commissioners.¹ In answer to the question as to the order of the coming of the invaders, they say :

“The answer is sufficiently indicated by the relative positions of the peoples speaking Goidelic and Brythonic respectively at the present day. For it may be regarded as fairly certain that those who are found driven furthest to the West were the earlier comers, namely, the Goidels.”

This position is strongly attacked by Mr. Nicholson, the latest writer on the subject. He contends—

“That on the data at present available, the current theory as to the relative priority of the Goidelic and Kymric (Brythonic) races in Britain must be reversed. It was, apparently, not the Goidels who came first, and the Kymry (Brythons) who followed, and drove them to the west coast and to Ireland. It was apparently the Kymry (Brythons) who came first to Britain, and the Goidel who followed, and drove them into the interior.”²

In support of this view Nicholson relies upon a series of place-names, and asserts they prove³ that “a single people, whose name-stem is Menap, Monap, or Manap, settled on the Belgian coast, in Pembrokeshire, in Anglesea, on the S.E. coast of Ireland, and possibly in other parts of it; in the Isle of Man, in Arran and the Isles, and on either side of the Forth estuary. From

¹ *Report*, p. 66.

² *Celtic Researches*, p. 111.

³ *Ibid.*, p. 13.

the position in which they are constantly found, it is clear that they were largely sailors. 'The language of the Isle of Man, both as extant in Ogam inscriptions and as still spoken, is evidence that they were Goidels.'¹ Among the names Mr. Nicholson cites as connected with the Menapii is "Meneu," said to be the old name of St. David's; and adds: "There is not only the Latin 'Meneuia,' but Giraldus Cambrensis, in his *Life of St. David*, says that 'Meneu' is derived from the Irish 'Muni,' a thicket, and that the Irish call the church there Kilmuni."² He adds:

Professor Anwyl writes: "There is a Henfynyw, called locally Hen Fenyw, close to Aberaeron, in Cardiganshire, as St. David is represented as the son of Non (cf. Llannon, about four miles from Henfynyw), and grandson of Ceredig. I have sometimes thought that there has been a transference to the present St. Davids of the name 'Mynyw,' and of the leading shrine of St. David."

Mr. Nicholson goes on to say:

"Whether or not there has been such a transference, I cannot doubt the Old Mynyw, or Old Menyw, mentioned by Professor Anwyl, was another Menapian settlement."³

On the question as to whether the Goidel or Brython were the first comers, Mr. Nicholson contends, on the authority of the well-known passage in Cæsar,⁴ that the interior parts of Britain were inhabited by natives, the coast by invaders from Belgium, who were usually called by the name of the Continental tribe from whence they came. He concludes by saying:

"It is almost certain that Pembrokeshire was Menapian from the second century, A.D."⁵

This view of invaders working round the coast, and driving the older inhabitants back into the interior, is consistent with the statements of Cæsar,⁴ and the evidence obtained from the Wiltshire "Barrows," which

¹ *Celtic Researches*, pp. 11, 172.

² *Life of St. David*, III.

⁴ *Bell. Gall.*, lib. v, sec. 12.

³ *Celtic Researches*, p. 172.

⁵ *Ibid.*, pp. 14, 15.

goes to show the "Long Barrow" men were forced inwards to the Cotswold Hills.¹ It is, however, strongly opposed to the views put forward, as cited above, by the Welsh Land Commissioners, that the Goidel was forced West by the Brython, and that the Goidel was the earlier comer. It is not possible, in our present state of knowledge, to attempt to say with any certainty which view is correct. Both seem to have much inference to support them, and here, as in many other cases, both may be right. Further evidence may possibly be obtained on the subject, and it is the hope that such evidence will be obtained in Cardiganshire that has led me to dwell on this point. It is very unlikely that either Philology or Legend have spoken their last word on the subject. It is certain that Archæology can be made to say a great deal more. It is, I think, the duty of the Association to take the necessary steps to make her say it.

The first step is to prepare an exhaustive list of the different tumuli in the county, of whatever date they may be. For this purpose an entry should be made on the list of every tumulus, whatever may be its age or character. Once a complete list is made, it will not be so very difficult a task to classify them, to settle something as to their dates, and to decide upon what should be done in the way of regular and systematic exploration. At present, no such list is in existence; and it is very doubtful if there is anyone who could state, with accuracy, the number (if any) of "Long Barrows" in the county. The language of the *Black Book of Carmarthen*²—

"The long graves in Gwanas,
Their history is not had,
Whose they are, and what their deeds."

"E Beten hir yg Guanas,
Ny chanas ae dioes
Pvy vynt vy pvy eu neges."

¹ *Archæologia*, vol. xlii, p. 236.

² Skene, *Four Ancient Books of Wales*, vol. i, p. 313; vol. ii, p. 31.

is still true. It is less likely that anyone could state the number of the "Round Barrows" and cairns even approximately.

As it is only from the contents of the Barrows that any conclusion can be really arrived at on the early history of the district, the necessity for such a list is at once apparent. Until the number of the "Long Barrows" is known, it impossible to speak accurately as to whether both of the earlier races of invaders dwelt in Cardiganshire. If they did not, Mr. Nicholson's theory that the earlier races were driven into the interior of the country, while the later comers settled round the coast, receives great support. The question will also arise that, as English researches have shown the "Long Barrow" men were driven inwards from Wiltshire into the Cotswold Hills, did they ever leave those Hills, and come into Wales?¹ Did they cross the Severn? If it should prove from such an examination and list that the line of the Severn formed practically the boundary of the territory of the "Long Barrow" men, it would go some way towards demonstrating that the theory of the natives and the earlier race of invaders being forced back by the later invaders across the country until Cardiganshire was reached, stands in need of modification. A list of the tumuli has also two very important advantages: (a) It will not require any great outlay of money. (b) It will not in any way affect or destroy the remaining evidence of prehistoric times. Neither of these advantages are possessed by exploration; on the contrary, this necessarily involves the destruction of a certain amount of evidence. By every means in its power, it is the duty of the Association to discourage and prevent the "amateur excavator." It must never be forgotten that the existing tumuli are the only evidence of Early Britain that has survived to us. A tumulus once opened, even with the best possible

¹ *Archæologia*, vol. xlii, p. 236; vol. xliii, p. 308.

intentions, by a person who is wholly ignorant of what to do, how to set about the work, what to look for, and where to look for it, will never yield the evidence it might have done if it had been opened by an expert. Amateur exploration means loss of evidence, which is often a very real national loss, as the evidence which is destroyed can never be replaced. If anyone doubts this, let him read the accounts the great explorer of this part of the country, Fenton, gives of his own work, and he will see how, with the very best intentions, Fenton did real injury to archæology.¹ It is true, he found some things of great value; but those that he found and preserved are as nothing to what he found and destroyed, and which can never again be recovered or replaced. But Fenton has not been the only, and possibly not the greatest, offender. Let me read a short extract from the address of one of your past Presidents who, "glorying in his shame," thus describes the way he opened a large and important South Wales cairn. He says:—

"Many years ago I was present at and superintended the opening of a large cairn, consisting of a mound 60 ft. or 70 ft. across, covered with a heap of stones. On opening the mound, a ring of stones was found, the centre of which was not concentric with the centre of the cairn. A number of cists were found, consisting of flat stones, charcoal, and cremated bones. Two flint instruments were found: one a rude knife, the other an equally rude spear-head. Nine sepulchral urns, or vases of rude pottery, were found, ornamented by the impression on the undried clay of twisted thongs or rushes."²

This is all that we know of what must have been a very interesting Welsh burial-place; what is far worse, it is all we can ever know. For any useful purpose, it amounts to nothing. By this work of the amateur excavator, we have lost, and lost for ever, all it was possible to learn from an important burial-place, which, if it had been opened with knowledge, would most likely have afforded evidence of real value. It

¹ See Fenton's *Pembrokeshire*, Reprint, 1903, p. 376.

² *Arch. Camb.*, 1886, p. 326.

is, in my opinion, the bounden duty of the Association to prevent, by every means in its power, the recurrence of any such losses, caused by that zeal which is not, and never will be, in accordance with knowledge.

So far as any opinion is possible on Fenton's work, he must have made some really important finds. For instance, that of a peculiar form of incense-cup, which Dr. Thurnam says is common in Ireland, but not so in England, and which he calls a "Basket Cup;"¹ this Fenton found and "figured from memory." Another rare variety of what Thurnam calls a "Slashed Cup" was found;² as also a cup which has, what is very rare, a cruciform ornament on the bottom.³ A cinerary urn found in the Preselly mountain, is said by Dr. Thurnam to show a connection between Wales and Ireland during the Bronze Period.⁴ Possibly the most remarkable of all was an urn found near Cronllwyn, in Pembrokeshire, which is said to have a height of nearly 3 ft.⁵ As anything over 15 ins. is very rare, and only four urns over 2 ft. are known, it is a great pity that details are wanting of this fine specimen, and of all circumstances connected with its discovery.

So far as it is possible to form any opinion on the very vague statements of Fenton, the general results of his excavations would seem to be that the urns he found indicated that they belonged to people who came from, or were closely connected with, Ireland:⁶ but the statements are too vague to permit any reliable inference to be drawn from them. Yet Fenton's work was not wholly vain, for it clearly shows that, until a regular scientific exploration has been made of the Cardigan-shire and Pembrokeshire tumuli, it will not be possible to make any real or satisfactory statement upon the question whether the early inhabitants of the county were invaders or fugitives.

¹ *Archæologia*, vol. xliii, p. 367. ² *Arch. Camb.*, 1860, p. 32.

³ *Archæologia*, vol. xliii, p. 370, Fig. 59. ⁴ *Ibid.*, p. 352, Fig. 32.

⁵ P. 336: and see Fenton, Plate II, Fig. 5, p. 317, Reprint.

⁶ *Archæologia*, vol. xliii, p. 334, n.; Fenton's *Pembrokeshire*, p. 580; Reprint, p. 318.

Next in importance to the tumuli are another class of earthwork, which have so far, fortunately for us, been treated with comparative neglect: as the result of the neglect will be that we shall obtain from them far more information than would otherwise have been possible—the camps and forts. There is hardly a hill in Cardiganshire that does not show traces that at some time or other some sort of entrenchment has been made on it. Here again, the first thing to be done is to compile a complete list of all such works. The list should be followed up as soon as possible by a detailed survey of all the more important works, based on the lines laid down by the Committee on Earthworks appointed at the Congress of Local Archæological Societies. It would then be possible to compare the earthworks of this district with those in other places, and to learn something from the distribution of the earthworks as to the distribution of the people who made them. The importance of this subject is more fully recognised abroad than it is here. The German Government are preparing maps of their country, detailing all the different earthworks, classified under their appropriate headings; thus showing in a way it would otherwise be impossible to do, the distribution of the peoples who inhabited what is now the German empire. Similar maps of England and Wales would give us an insight into our early history which nothing else can do.

An examination of the earthworks, conducted on proper lines would enable us to distinguish to some extent two very important points: (*a*) The persons who built them; (*b*) the persons against whom they were built; possibly the differences of construction might enable us to go further, and say something as to their date. It seems fairly clear that forts adapted to serve against one system of warfare vary in construction to some—and it is possible an appreciable extent—from those constructed to serve against a totally different system. Thus the forts of the Stone Age

may vary from those of the Bronze and Iron Ages, just as much as the early forts would vary from those of a later date.

Another important point might be learnt whether a fort was meant to form a link in a line of defence or to be an isolated stronghold; and, more important than all, we might be able to say, as the survey of the tumuli will enable us to say, which forts have been made by one race and which by another: which forts were those of the original Picts, and which those of the successive invaders. For this purpose Cardiganshire occupies an almost unique position. It has a large number of forts; the Roman occupation of the county was so slight that they were not generally adapted for Roman use, as has been so often the case elsewhere. There is hardly any point in the early history of the county that is of greater importance than to ascertain with accuracy whether any, and if so which, of the existing forts were erected by the natives to guard against raiders from the coast or erected by the invaders to guard their settlements against raiders from the hills. At present all that can be done in this direction is from a consideration of the situations and the names of the different forts; even this, although far from satisfactory, will indicate the line on which the investigation should proceed, and enable some idea to be formed of the important results which will follow. This, although it is mostly guess work, and proceeds on what at present must be regarded as a series of assumptions, yet throws an important side-light on various questions of early history. For instance—

(a) The forts and earthworks give us a reason why it is that in South Cardiganshire there is a large district over which the familiar place-word "Llan" is conspicuous by its absence. This district—a glance at the map will show—lies between the Ayron on the north, the sea on the west, and the Teifi on the south and east. In these boundaries the "Llans" are all situate in groups. Each group is on the fringe of the

district. Apart from these groups in this district there are practically no "Llans." These groups are (i) along the course of the Teifi, (ii) along the course of the Ayron, and (iii) along a portion of the sea coast. It seems almost certain that this grouping cannot be accidental. Can any reason be given for it? The history of the meaning of the word "Llan" seems to give the explanation. As everyone knows, in its original meaning "Llan" has nothing to do with a church, but merely means an inclosure, with a "clawdd," or bank, round it. The earthworks are of three kinds: (a) banks, or lines of entrenchments; (b) an enclosure—a fort or camp—surrounded by a bank, which would be properly described as a "Llan"; (c) mounds, which may or may not have an enclosure at their base. These last are frequently called "castells." They possibly represent forts or strongholds, to which, in times of trouble, the people of the country would retire for safety. But whatever may be their origin or date, they lie outside the present subject. The "Llans" often enclosed a considerable area of ground, and so would require a considerable garrison. One great danger to which a large "Llan" would be exposed would be the chance of being "rushed" at an unguarded spot. To prevent this, the banks were often covered with gorse and brambles, which would make the fort inaccessible, and so lessen the chance of "rushing." To these enclosures—probably in early times almost the only enclosures—the word "Llan" was applied. In them the tribe dwelt, either permanently or temporarily, with the result that the use of the term "Llan" gradually became restricted to residential enclosures. Either the garrison increased, and the enclosure became too small, when a new one was made outside the old one, or for greater security, as the means of attack improved, an inner enclosure was added. Whichever it was, the term "Llan" became restricted to the inner enclosure or citadel. In time the citadel became the place where for safety were kept the valuables of the tribe, or the garrison, as the case

might be—the arms, the treasure, the idols ; hence it became the sacred spot, the treasure-house, the temple. In fact, what a Kremlin represents in a Russian city, a fortified enclosure—the “Llan”—represented in Wales. When the tribe became Christian, the Church took over the “Llan” and its contents. The building in the “Llan” was Christianized, as Patrick Christianized the stones. It became the church, the enclosure in which it stood the church-yard. As at Moscow the Kremlin has come to mean the most important building in the fort, the church or the palace of the Czars, so the “Llan” came to mean the most important building in the enclosure—the church. It is therefore a reasonable assumption to make that the “Llans” were originally the most important of the forts : those which were permanently garrisoned and occupied, so that “Llan” signified the garrisoned fort, the village citadel, the heathen temple, the Christian church. It may therefore be taken that when the name “Llan,” is now met with, it marks the site of one of the more important forts. The three lines of these forts, (a) the Teifi valley, (b) the Ayrion valley, (c) a part of the coast, are therefore the spots which were then considered best worth defending. Taking the Teifi valley, it will be found that along its length there are at least sixteen of these spots :—

Llancoedmore, Llandygwydd, Llandogy, Llandyfriog, Llangunllo, Llanvairorllwyn, Llangeler, Llandyssul, Llanfihangel-ar-Arth, Llanllwny, Llanybyther, Llan-wcnog, Llanwnen, Llanfair Clwydogy, Llanio, Llanddewi Brefi.

These have all the appearance of being a chain of forts erected by the inhabitants of the country, “guarding their ancient realm.”

(b) Against whom would this river line of forts be raised ? Two possible peoples can be mentioned : the fugitives pressed back from the east, the invaders crossing the sea from the west. From the situation of the forts, it is almost impossible to imagine they were erected against fugitives from the east. Placed at the bottom

of the hills, along the line of the river, they would have yielded up to the enemy all the strong places which nature had provided for the protection of the country. But to repel an enemy from the west, they would have been well placed. In front of a line of hills, to which, if the forts were taken, the defenders could retire with safety, along the line of a river which would form a bar to any further advance, at some distance from the invaders' base, so that if he was defeated, he would probably be destroyed in his retreat to the sea, the line of Teifi "Llans" must have been placed to repel an attack from the west.

The Ayrion line of forts consists of only some four : Llanychaiarn, Llanvihangel Ystrad, Llangeitho, Llanbaddarn Odwyn. In their rear is Mynydd Bach. They would form a line against anyone marching north from the district south of the Ayrion, and also would enable any raiders from the line of the Teifi to gain access to the coast. They would form outposts to the line of the Teifi. It is doubtful, however, if more than the last three—Llanbaddarn Odwyn, Llangeitho, and Llanvihangel Ystrad—were forts of the inhabitants of Cardiganshire.

The position of the Teifi forts, with their advanced posts, as it were, in the Ayrion valley, leads strongly to the belief that the forts were made not against men from the east pushing back the dwellers in the district to the sea, but against invaders who had crossed the sea, landed on the Cardigan coast, obtained a foothold, and were pushing eastwards. If so, the forts and the river would offer serious obstacles ; to say nothing of the importance, as a means of defence, of "the hills from whence came their strength."

That the Teifi forts were meant as a protection against invaders from the west is further borne out by the fact that on the east side of the mountains, where they slope down to meet the Wye, another line of "Llans" is found, which it is not unfair to suppose was placed there to keep back the eastern fugitives. Having regard to these two lines of forts, one in the Wye

Valley, and one in the Teifi, the inference seems fair that the hillmen had to fight against not merely an enemy from the east, but also one from the west, and that the Teifi forts were placed against the latter.

(c) The next point to consider is the line of "Llans" on or near the sea-coast. Taking the western boundary of the county from Cardigan to Aberystwyth, no "Llan" will be found on the coast for about the first third of the distance, not until Llangranog is reached. Then come a group of four: Llandysilio Gogo, Llanllwchaiarn, Llanarth, Llanina. A row of forts then extend from the mouth of the Ayron to the mouth of the Ystwyth, Llanddewiaberath, Llanbadarn-tref-eglwys, Llanon, Llansaintffraid, Llanrhystyd, Llangwrynon, Llandeniol, Llanillar, Llanychiairan, Llanbadarn vawr.

What are these? They may be either forts erected by the dwellers in the district to defend themselves against invaders, or forts erected by the invaders to cover their landing-places and defend themselves against attacks from the dwellers in the district. Probably the names above mentioned include examples of each class, but until a careful examination has been made it is impossible to speak with any certainty; but probably the majority of them are forts erected by the invaders, rather than forts made by the inhabitants: one reason for this being that if the dwellers had desired to defend the coast, a chain of forts would have lined the whole length of it, instead of merely a portion. As it is, the forts are placed at selected spots, and spots which appear to have been selected rather by the invader than by the invaded. It must be remembered that the invaders had no monopoly of raiding. The inhabitants of the country would swoop down the Ayron Valley upon the coast settlers, whether temporary or permanent, and, if captured, a very short shrift would be their fate. Knowing this, the invaders would naturally erect forts, with

the twofold object of protecting their settlements, and covering their landing-places and their shipping. This is what some of these coast forts seem, from the spots where they are placed, specially designed to do.

The Cardiganshire forts, therefore, appear to fall within three classes: (a) Defensive works erected by the dwellers in the district against invaders from the sea; (b) Defensive works erected by the invaders from the sea against the dwellers in the district; and (c) Isolated forts, or rather entrenchments, between these two groups, which do not seem to belong to either; these are, I think, places that have been occupied and fortified under some special circumstances, and do not form part of the general system, or were not considered of sufficient importance to be permanently garrisoned. Places that would as detached forts be used when occasion required, as places of safety; or possibly places that might be used as signal stations to notify to the line of forts the invader's advance, so as to put the garrison on the alert, and to give the people, their wives and children, cattle and sheep, time to get into safety before the raiders arrived. To which of these classes the different forts and entrenchments respectively belong can only be determined after a close examination of each, and also of the neighbouring forts as well. This shows the necessity for a proper survey being made of the Cardiganshire earthworks. We could then say with tolerable certainty to which class each fort belonged: a matter which is now at best merely inference and conjecture.

The views above stated are not necessarily opposed to either those of Professor Rhys or Mr. Nicholson; on the contrary, to some extent they support both. The fact that there is a line of "Llans" in the Wye Valley bears out Principal Rhys' view; the two lines of forts in Cardiganshire, one of the dwellers, the other of the invaders from the west, supports that of Mr. Nicholson and Professor Kuno Meyer. It also shows that the

dwellers in Cardiganshire must have been in continuous conflict with invaders from over the seas.

The view here put forward as to the "Llans" is to some extent supported by the position of the "Llans" in the Towy Valley, and along the south coast of Carmarthenshire. But there is a great difference between the two localities: for while in Cardiganshire there is no regular line of "Llans" in advance of the line of the Teifi, in Carmarthenshire there seems to be an advance line between the line of the Towy and the sea-shore. This again only points to the necessity of a complete survey, before any real statement on the subject can be made.

Passing from the merely fighting side of the matter, and assuming that the view put forward as to the coast "Llans" being in possession of the invaders is substantially accurate, other points of great interest arise. The invaders' settlements do not appear to have been large ones, consequently it would follow that the invaders' forts would not be of any great size, a small fort being sufficient to protect all the settlers. This seems to have been the general rule, but there was a very remarkable exception in the district of Cardiganshire, where New Quay now stands. Here, there appears to have been a large settlement, for not only is there a 'Llan' on the coast to guard the New Quay Harbour, but there are also three other "Llans," so placed as to form a kind of quadrilateral, Llandysilio Gogo and Llanina on the coast, Llanllwchaiarn and Llanarth inland. These four forts would protect and defend a considerable track of country, and guard the large settlement of invaders in and around New Quay. It seems not improbable that these forts were placed for that purpose: the two inland forts to protect the inland position, the two coast forts to guard the harbour, and cover, if necessary, the embarkation. If this is the right view, this powerful settlement most probably played a considerable part in the county history.

The fact of these settlements may be the reason for

a matter that has been often discussed—the position of the inscribed stones in the county. It is common knowledge that, scattered about South Cardiganshire, although by no means confined to that district, between the Teifi and the sea, are a number of inscribed stones; the inscription on these stones are in Latin capitals, two are biliteral—that is, the inscription is in Latin capitals, and also in that peculiar form of letters known as Oghams. Whether the Oghams were used by the dwellers in the district, or by the invaders, or by both, turns to some extent on the question of what race were the invaders. It is admitted on all sides that the invaders were—at least in part—Irish, and also that the use of Oghams was more common in Ireland than elsewhere. There are in the British Isles 208 inscribed stones, the inscriptions on which are only in Oghams. Of these 186 are in Ireland. There are 23 biliteral stones; of these there are only 2 in Ireland, while as to inscriptions with only Latin capitals there are 98, none of which are in Ireland. Out of the 6 Welsh stones, with only Ogham inscriptions, 4 are in Pembrokeshire, none in Cardiganshire. There are in Wales 56 stones with inscriptions entirely in Latin capitals. Cardiganshire has 5, and Pembrokeshire 7; while of biliteral stones there are 19 in Wales, of which there are 2 in Cardiganshire, 8 in Pembrokeshire, 4 in Carmarthenshire.¹ It will thus be seen that the part of South Wales most numerous in Ogham and biliteral inscriptions is the part to which invaders from Ireland are said to have chiefly come. The Cardiganshire inscribed stones are found in various places, some in churchyards, some in places where not only is there no church, but no trace or tradition of there having ever been a church. How they got there is a question that has caused much speculation. Doubtless, in the course of years, many have been destroyed; others owe their safety to the fact that they have

¹ Romilly Allen, *Monumental History of the British Church*, p. 68.

been devoted to base uses, such as gate-posts or door-steps. Some few may still occupy their original positions. One of the best known of the Cardiganshire stones is the bilingual one, now in the churchyard at Llanarth, and said to be inscribed with GVRHIR-T in Roman letters on the stem, and with c in Oghams on the arm of the cross, which is said to read "Croc Gvrhirt," or Gvrhirt's Cross. This stone has been moved times without number, but it is not impossible that it gives a clue both to the original position of these stones, and the reasons for the positions in which we find such of them as have apparently not been moved from their original sites. If the "Llan" was the fort, it was customary, especially among the Irish, for the chief or warrior of the tribe to be buried on the rampart of the fort of his tribe, with his face to the foe. This practice extended to Wales, as is shown by a passage in the *Black Book of Carmarthen*, which mentions the custom of burying the chief on the slope of the "Llan"—

"Before he went into his grave in the boundary of the Llan."¹

"Kyny vynet yn y adwyt yn deruin llan."¹

The same thing is stated in one of the Gododin poems in the *Book of Aneurin*:²

"The Bull of the host, the oppressor of sovereigns,
Before earth pressed upon him, before he lay down,
Be the extreme boundary of Gododin his grave."

"Tarw bedin treis trin; teyrned
Kyn kywesc daear kyn gorwed
But orfun Gododin bed."

This custom of burying the chieftain on the boundary or the outside of the rampart of the fort seems to have originated in the idea that he should be ready to fight on the morning of the resurrection. A good instance is the Irish one of Loeghaire, who, leading a foray against

¹ Skene, *Four Ancient Books of Wales*, vol. i, p. 305; vol. ii, p. 169.

² *Ibid.*, vol. i, p. 400; vol. ii, p. 85.

his hereditary foes, the men of Leinster, was mortally wounded. As he lay dying, he gave directions he should be buried on the rampart of his fort, girt in his armour, facing the foe. It does not seem unlikely that the inscribed stone marked the spot on the rampart where these old warriors were buried. That, as in most cases, the mere mention of their name was all that was required on their memorial stone, their fame being celebrated in verse and legend, so that any one on seeing the stone would know that the man lying there was ready, on the earliest opportunity, to renew the fight for the honour of his tribe. Those who were buried in the forts were buried on the outer ramparts, and when the "Llan" became the church and the rampart the churchyard, the inscribed stone stood within it. If the fort did not become a "Llan," the stone remained where it had been placed, either on the rough hill-side or on the extreme boundary of the territory of the tribe.

The incised stones have also a bearing on Mr. Nicholson's view that the Goidels came last of the invaders. In one sense the stones support it; for, as except in the Silchester case—and that can be otherwise explained—Ogham stones are only found in Goidelic districts. If the Goidels had at one time ranged over the whole country, it is strange no trace of such stones can be found east of the Severn. These stones being only found on the coast looks strongly as if the people who erected them, especially having regard to their date, were the last of the occupiers of the coast districts, and did not penetrate far inland. But, on the other hand, this goes against the *Menapian* view; for if these stones were a Menapian custom, how is it none exist in their original home, Belgium?

The inscribed stones have another bearing on the question: they may determine to some extent the date of the forts. At least they give dates between which it is probable the forts were made, or it would be more correct to say, occupied, for the actual erection may

have been much earlier. Rhys says¹ that "all the inscribed stones belong to Christian times;" that is to say, that probably none of them are earlier than the third century A.D., and most likely many of them are of a much later date. One of the two bilingual Cardiganshire stones has an inscription both in Latin and in Ogham, which from the form of the Latin capitals used, Dr. Hübner assigns to the seventh or, possibly, the eighth century.² This would fix the date when probably the "Llans" would have ceased to be occupied as forts, being superseded by other systems of defence. These two dates, from the end of the second to the end of the seventh centuries, give a limit to the period during which the "Llans" were in active operation. During this time, the permanent as opposed to the casual settlements of the invaders were formed. The Pagan worship had become amalgamated with the Christian. The inner "Llans" had become the church, the ramparts the churchyard—the sacred enclosure where the dead—buried, not burnt—lay at rest side by side: not, as of old, in solitary grandeur on the hill-top, or the rampart of the fort, breathing out defiance to their foes.

Viewed from this point, the question as to the dedication of these "Llans" becomes of great interest and importance. Who were the persons or saints to whom they were ascribed? In nearly all cases, the name of a person, usually said to be a saint, follows the name of the "Llan;" if it were possible, by a close examination of these names, to assign the different "Llans" to the different tribes, another step would have been taken in the county history. If it can be shown that the names connected with the line of the Teifi "Llans" are distinct from those of the coast "Llans," while they correspond with those of the "Llans" along the line of the Wye, then it materially supports the view here put forward as to the division

¹ *Celtic Britain*, p. 244.

² *Inscript. Brit. Christ.*, No. 108.

of the "Llans" into the forts of invaded and invaders. While, if it can be further shown that the names attached to the coast "Llans" are those of strangers and aliens, and differ from those of the inner "Llans," a very strong inference arises that the coast "Llans" were, when named, occupied by invaders, who came from the country where the persons whose name these "Llans" bear are the tutelary heroes. The idea which has so long prevailed of assuming that all Welsh churches are dedicated to Welsh saints, and then finding, or trying to find, a father for each saint, has been as difficult and unsatisfactory as the attempt at the present day to find reputed fathers for all children in Wales. It seems likely that such attempt is really proceeding on an entirely wrong basis, and leading us "backward from the light." Inscribed stones, names of churches and legends, all raise the question whether we are on the right path when we are "searching" for fathers in the names of the "Llans."

This brings up a point on which it is as yet not possible to say much, pending the systematic investigation of the facts, but which may, when fully worked out, have an enormous effect on Welsh history. It is necessary to begin with a caution. It is very dangerous, although very tempting, to apply results which can be drawn from a comparison of states of society in different parts of the world, past and present, to explain the customs and habits of the early inhabitants of Britain. The danger arises from the fact that our knowledge of such early history is very fragmentary, and, therefore, very inaccurate. The history of early society has also been distorted and glossed over by mediæval writers, who, with the best possible intentions, have either omitted or explained away—in those cases where the hero was a saint—conduct not in accordance with their ideas of saintliness; while in cases where the hero was a sinner, they have considered themselves at liberty to pile up the agony and represent such sinner as the worst of criminals. We cannot and ought

not to blame them, for we have done and are doing the same thing, though possibly not to the same extent. We have judged the chiefs and saints of the third and fourth centuries as if they had been living in the nineteenth, treating their conduct by nineteenth-century rules—the artificial rules under which we live. In no case has this been practised to a greater degree than in matters arising between the sexes; here we have sacrificed historical accuracy to social propriety. If the foreign settlements on the Cardigan coast are considered from what we know of the manners and customs of the supposed settlers, a great deal of information is gained; although with our present knowledge the utmost caution has to be used in forming conclusions or deriving opinions from it.

Some modern writers state that as regards to marriage, peoples pass through several stages of development: (1) There is, first, the stage of promiscuous intercourse; this is followed by what is called "communal marriage," which, in accordance with whether in the tribe or nation males or females predominate, is a stage of polygamy if the females, of polyandry if the males, are the more abundant. These stages are again divided into two branches: (a) where the members of a tribe never marry outside it, "endogamy;" (b) where the members of the tribe never marry within it, "exogamy."¹ There are further subdivisions, but it is not necessary now to consider them. Marriage, as we understand it, as the Christian Church has always understood it, the union for their joint lives of one woman with one man, is a condition of things only to be met with in a more artificial state of society.

Another school of writers² contend that the progressive view is wrong; they admit that the condition of things as above described has prevailed, and still prevails, in different parts of the world; but they deny

¹ Lubbock, *Primitive Man*, pp. 69, 70.

² Westermann, p. 116; Crawley, *Mystic Rose*, pp. 482, 483; Ratzel, *History of Mankind*, vol. i, p. 115.

that there is, or ever was, any kind of progression from one stage to another, and assign all variation in sexual relations to the local circumstances of the people, or to some other outside cause. Which is the right and which is the wrong of these two conflicting views need not now be considered beyond this : that it will not be accurate to say that because the ideas of any of the inhabitants of these islands on the marriage question coincide more nearly with our own than those of other tribes, such persons were either more civilised, or came here later, than persons whose customs in our view are less proper and less decent.

There seems little doubt that among some of the races in Caesar's time who dwelt in Britain a form of polandry was practised. His words are :—

“Uxores habent deni duodeni inter se communes et maxime fratres cum fratribus parentesque cum liberis : sed qui sunt ex his nati eorum habentur liberi, quo primum virgo quæ que deducta est.”¹

It is, however, very difficult to say what the precise form was. That in some form or other it prevailed is borne out by the well-known passage in *Dion Cassius*,² where the captive British matron in Rome, being reproached by the fashionable ladies of the capital on account of the profligate customs of her country, retorts with such striking effect that public polyandry is far better than secret adultery. It is further borne out by the fact that, as a rule, where polyandry is recognised, there, and only there, the mother, not the father, is the stock from which descent is traced. To some—to what extent may be disputed—descent from the mother prevailed in Britain. It is more clear that some such state of things prevailed in Ireland ; therefore it is not an unfair inference that, at least in the settlements of the invaders on the Cardigan coast, if not elsewhere, so far as they were drawn from Ireland, a form of polyandry prevailed. Once this is established,

¹ *Bell. Gall.*, lib. v, sec. 14.

² *lxxvi*, 16.

it throws a very important side-light on various points of the early history of Wales, but more especially on Welsh hagiology. It also furnishes a test to apply to the genuineness of some of the legends that yet pass current as to the early Church history of Wales.

For instance, it casts grave doubt on the legend of the Blessed Bran, if that was necessary. It is shown by Rhys,¹ that in the *Mabinogi of Brunwen*, Bran is there said to succeed to the crown of Britain, not as the son of the King, but as the son of the King's sister; as, therefore, Bran did not succeed as his father's son, it follows his son would have no right as such to be his successor, for he could not transmit rights of succession in any other way than he possessed them. Even if he had been the father of Caradog, which is extremely doubtful, Caradog would not, as his son, have been heir to the throne of Britain; thus the account of Bran and Caradog and their families being taken captives to Rome, Bran being retained as a hostage and converted to Christianity—when, as regards to the succession to the throne, he had as little right as the writer of the legend—proves that this is almost certainly, in the form in which we have it, the invention of a later age, when succession through the father was the only form known and recognised. Allusions to descent from the mother are very numerous in Welsh legends, and this right gives the only explanation of the reason for introducing the mother into certain legends; for instance, in the MS. printed by Skene,² *The Descent of the Men of the North* ("Bonhed Gwyr y Gogled"), which he says was written about 1300, or as the Historical MSS. Commission say, late thirteenth-century, after giving the genealogies of twelve families, divided into three groups, of the descendants of Ceneu, son of Coel, of Dyfnwal

¹ Rhys and Jones, *Welsh People*, p. 38.

² Skene, *Four Ancient Books of Wales*, vol. ii, p. 454; *Hengwrt MS.* 536; *Peniarth*, 45. See *Hist. MSS. Com. Rep. Welsh MSS.*, vol. i, p. 379.

Hen, of Maen Guledic, and, to use Mr. Skene's words : "of one family connected with the North apparently through the female line,"¹ the last runs :—

"Huallu mab Tutu6lch Corneu tywyssa6c o Kerny6, a Dywana merch Amala6t Wledic y uam."

"Huallu, son of Tutvwlch of Cornwall, Prince of Cornwall, and Dywana, daughter of Amlawt Guledic was his mother."

This shows how fixed was the idea of female succession, and how long it lasted.

The same idea of succession, otherwise than from the father, is to some extent borne out by the Ogham inscriptions. Stones thus inscribed were, it is suggested, set up by the invaders who founded the settlements on the Cardigan coast. On one of these stones—not, it is true, actually in Cardiganshire, but over the modern border of Pembrokeshire—the person commemorated in the inscription, is spoken of, not as the son of a particular individual, but as the son of the tribe. This stone at Bridell is noteworthy in having, on what is without doubt a Christian monument, a cross, an inscription referring to a practice that certainly was not of Christian origin ;—

NETTASAGRV MAQVI MVCOI . BRECI. NETTASAGRUS
FILII GENERIS BRECI.

To quote Rhys :—²

"They take us back, without doubt, to the words of Cæsar, already cited ; in fact, they lead us back a little further, to wit, to a stage antecedent to the consideration of the paternity suggested by him."

At least they point to the existence, if not of a state of polyandry, to a state of things where, as the child was the sharer of many fathers, he acquired no right of succession from any individual, but from the tribe as a whole. It may therefore be said that the result of the evidence is to lead to the belief :—

¹ Skene, *Four Ancient Books of Wales*, vol. i, p. 166.

² *Welsh People*, p. 53.

(1) That polyandry in some form prevailed among the settlers on the Cardigan coast.

(2) That if matriarchy did not prevail in some form among these settlers, the rights of succession were not traced from the fathers.

So far there does not seem to be any direct evidence showing how the right of succession to the leadership of the ecclesiastical tribe was traced. Possibly much of the difficulty and confusion which is found in the succession to the headship of the Welsh monasteries was due to the contest between the two stocks of descent, and from which the succession should be traced. This would probably depend on which influence was the strongest, and what were the prevailing ideas in the particular house when the vacancy occurred. If the Welsh, the native influence, was the strongest, the leaning would be towards the mother; if the foreign, and, as it might then be termed, the enlightened orthodox party, the leaning would be to the father.

No better way can be found to show what an important bearing these points have on the history of Wales than to consider the David legend in their light. To make the position quite clear, the argument should be first summarised:—

1. There are two distinct sets of forts in Cardigan-shire, those of the invader and those of the invaded.

2. The forts of the invaders were on or in the vicinity of the coast, and served to protect the settlement against forays from the natives, and to protect the places where the invaders landed, and where, if necessary, they would embark. They were designedly so placed to serve this double purpose.

3. The persons who dwelt in the invaders' settlements practised some form of polyandry, and with them the right of succession was not traced through the father.

4. When the invaders were converted to Christianity, their peculiar ideas as to marriage and succession continued, and such forts as there were on these settlements were called after their own saints and heroes, and not after the local saints if any, of the district.

These points go a long way to explain various matters that have been considered unsatisfactory in the David legend. No one who reads the *Lives of the Welsh Saints*, as we have them, can fail to be struck with one thing that constantly occurs, especially in the lives of the greater saints. Most of them are—on the facts stated, and according to our ideas—illegitimate. So much is this the case, that it would not be going too far to say that Welsh hagiology, as it now stands, is a record of the Beatification of Bastardy. When first I read the *Lives of the Welsh Saints*, I formed an idea that their mediæval adapter, finding himself unable to suppress so glaring and so well-known a fact, was desirous of utilising it to “set down the mighty from their seats and exalt the humble and meek;” to show to the Welsh Princes glorying in genealogies, proud in pedigrees, that it was not from such as these that saints proceeded. In fact, that they were adapting for all it was worth the rhetorical contrast used by the great Bishop of Hippo with so much effect, between Saul, the King of Israel, and Paul the Apostle. I have, however, changed my ideas, for I think that, neither in their own eyes, nor in those of their own or of succeeding generations, were the Welsh Saints regarded as illegitimate, or that there was any stain on their birth.

That I was not singular in my original idea is shown by a passage in Jones and Freeman's *St. David's*, where, in speaking of Ricemarch's *Life of St. David*, the authors say:—

“In examining his work, we are struck at once by several features which it has in common with many of the specimens of British Hagiography with which we are acquainted. The Saint is the son of a local prince or chieftain; his origin is rather scandalous.”

From his own point of view the 117th successor of St. David, as he afterwards described himself, put the

¹ *St. David's*, p. 250.

story of his predecessor's birth very gently in describing it as "*rather*;" it was assuredly *most* scandalous.

The local chieftain of the settlement, Gynyr of Caer Gawch, had a daughter, Non. Going out walking, she met a young man, Sandde, who was hunting. Either in those days introductions were not needed, or Non was not one of those

"Nymphs of free aspiring mind,
Whom Europe's cold laws and colder customs bind."

She had learnt "what Nature's genial laws decree." She and the young man began to converse—the result was St. David.

If the real facts are remembered that Non belonged to a race who, if they did not practise polyandry, lived, as the American senator described it, in a "state of polyandrous cohabitation;" that it was quite possible that the form of polyandry practised by her people was "exogamous," it was almost incumbent on her not to miss an opportunity of annexing an outsider, and adding to her stock of husbands. For all we know, or are told, the marriage ceremonies of her tribe, whatever they might be, were duly performed. There is nothing scandalous about Non's conduct: it was, in accordance with her ideas, strictly correct. The great South Wales Saint was perfectly legitimate. That in after-life he adhered to his mother and her people only confirms the view that he had no rights of succession from his father; and that he counted his descent from Cunedda, to which some modern writers attach so much importance, as less than nothing.

The meeting of Non and Sandde gives rise to another question: Where did it take place? All writers say it was at some spot near the modern St. David's. That may have been the place of David's birth, but even this is doubtful. I am inclined to adopt the suggestion of Professor Anwyl, already cited, that the settlement of the invaders on the Cardigan-

shire coast was the meeting-place, and also the birth-place of David. It is quite true that on the shore of St. Bride's Bay, on the spot where David was said to be born, St. Non's Chapel still stands. It is admitted that he was born on the coast in one of the coast settlements, moving the real spot some forty miles down the coast would not have presented any great difficulty to monks and biographers, especially when such removal would ensure a rich harvest of offerings to the monastery from pilgrims. At least as early as the eleventh century, pilgrims were told that David was born on the shores of St. Bride's Bay; and 600 years after the event, if a change had been made in the exact spot, no one was any the wiser, while the monastery would be richer, and the pilgrim saved the trouble of a further journey of forty miles through a wild and desolate country. So ocular proof of David's birth on St. Bride's Bay was provided, and it is this very ocular proof that casts doubts on the genuineness of the place. It was necessary that the birth of so mighty a Saint as David should be attended with miracles, signs and wonders. In her pain at David's birth, his mother stretched out her hand, and laid hold of a rock: seven centuries after the print of her fingers in the rock were shown as a mark of the genuineness of the place. Ricemarch saw them himself! What further proof is needed? Mr. Baring Gould, in the destructive spirit of modern criticism, most ingeniously suggests that Ricemarch was shown a stone with an Ogham inscription. In 1897 he carried out some excavations in the chapel with the hopes of finding it.¹ Legend said it had been placed under the altar. Exploration showed it was not then there. The platform had already been explored, and nothing in any way bearing the marks of Non's fingers remained.

The arguments in favour of the spot on the Cardiganshire coast are—

¹ *Arch. Camb.*, 1898, vol. xv, 5th Ser., p. 347.

(a) Within the probable limits of the invaders' settlement near New Quay there is a Henfynyw. All are agreed that David was born at a place of that name.

(b) As far as can be learnt, this place has always been so called.

(c) There has been a chapel there from a very early date. It was, unfortunately, restored, that is, destroyed in 1861.¹ A piece of an inscribed stone is built upside down into the wall of the chancel, and a somewhat interesting font, which used to belong to the place, removed. It now stands in the porch of the new church at Aberayron.²

(d) Not far off is Llanon, where the remains of a chapel, dedicated to St. Non, are still standing. In a wall of a barn there is a sculptured stone of a woman with a child, probably the Virgin and Child; but the local legend is universal that it is St. Non and St. David.³

(e) Nowhere else is there the conjunction of the two chapels, Henfynyw and Llanon. Certainly Henfynyw was in the settlement; possibly Llanon was as well.

(f) The only property the St. David's monastery had on the Cardiganshire seaboard was at this spot.⁴ How the monastery acquired it does not appear; but it is a fair inference to draw that it was the possession of Non, and passed from her to her son: a view which would fit in with the explanation of the legend already suggested. All these points lead to the conclusion that the real birthplace of the Saint was on the shore of Cardigan, and not of St. Bride's Bay.

Jones and Freeman mention the fact of the existence of the Cardiganshire Henfynyw, but merely to scout the idea it could really have been the Saint's birthplace.⁵ If the Cardiganshire Henfynyw was the place of David's

¹ *Arch. Camb.*, 1897, 5th Ser., vol. xiv, p. 166.

² *Eyre's Cardiganshire*, p. 23.

³ *Arch. Camb.*, 1897, p. 166.

⁴ *Black Book of St. David's*, pp. 208, 210.

⁵ *St. David's*, p. 243.

birth, and the legend of his mother meeting with Sandde is more or less true, it brings up the great question in early Cardiganshire history of the extent and the results of the so-called conquest of Cunedda and his sons. The David legend shows (1) that the invaders' settlements remained more or less independent until the sixth century—that is, for at least a century after the conquest; (2) that whatever may have been the nature of Cunedda's victory, the usual idea that he swept the Goidels out of the Cardiganshire district root-and-branch cannot be maintained. What the precise effect of the conquest was has yet to be worked out, but that the Goidels were completely subjugated is contrary to all the facts of the David legend. It is said they were placed in the same position as that of the native Indian rulers at the present day under the British Crown, but the circumstances are so different that no analogy is really possible. The history of David shows that the contest was not over in his day, and the laws of Howel show that even then, some centuries later, Goidelic law was still in force.¹

It would be a matter of great interest to go through the incidents of David's life as recorded in his biographies by mediæval writers, and consider how they were affected by the view that he was one of the invaders; that to him the natives were nothing, or less than nothing; that Cunedda, his sons, his conquests, his glories, were to him things of no account. From one point of view this removes some difficulties; it fully explains why, throughout his life, David directed his efforts to Goidels, and only to Goidels, leaving the Brythons severely alone. Some writers, tracing his descent from Cunedda, have wondered at this; but when it is remembered his connection with the Cunedda family was "the accident of an accident;" that his position, his rights, his power, came to him through his mother; that his father was merely "a necessary

¹ *Welsh Laws*, vol. i, p. 184.

evil," David's conduct is fully explained. "He dwelt among his own people." It also goes far to account for his Irish, Cornish, and foreign connections: why they were so strong, and why he received so many visitors from abroad. His biographers say these visitors were saints, scholars, and students, who came to sit at the feet of David to be instructed in all the wisdom of the Goidel. This may have been so, but it would not be the first or only time in history that a so-called missionary party was really an invading party, and that the "servants of the Lord" came "with their Bibles and their sword." It is quite probable that those whom the mediæval biographers represented as students from Ireland, from Cornwall, and from France, were really reinforcements sent to support the settlers against the continued onsets of the sons of Cunedda. From some quarter, and in some way, these settlers from time to time received reinforcements. That there was a Goidelic rally seems clear, for after Cunedda's conquest they were able to penetrate either across Wales or round by the sea into Somersetshire, even as far as Wiltshire and Hampshire, as shown by the Ogham stone at Silchester, which has "a purely Goidelic inscription."¹ This, the only Ogham stone, except in Devon, and Cornwall east of the Severn, the one exception to stones bearing Ogham inscriptions being confined to territory in Goidelic occupation, may be evidence both of the fact and of the extent of the Goidelic rally.

The explanation of the marriage customs of the invaders serves to explain one other point in the David legend—the story of the maidens of Boia. According to Rhys,² Boia was a Pict. If his tribe was one of those who practised exogamy, the conduct of Boia's wife in telling her maidens to proceed to the river and divest themselves of their clothes, in order to make themselves more attractive to the visitors, becomes intelli-

¹ Nicholson, *Celtic Researches*, p. 16.

² *Celtic Britain*, p. 226.

gible. It was only her way of endeavouring to secure husbands for them. As they could not marry in their tribe, their chance of marriage was but small. When a number of available marriageable males had arrived in the district, the wife of Boia could not allow her daughters to neglect their opportunities. Accordingly, like the modern mother, she directed them to do what she thought most likely to attract the attention of eligible strangers.¹ The enmity that Boia bore to David—an enmity that appears to have been fostered by his wife—may well have arisen from the fact that the visitors having gazed on the beauty of the daughters, “saw it and scorned it,” so the ladies may have made Boia resent the “*spretæ injuria formæ*.”

Viewed in this light, the lives of the Welsh Saints have an importance of their own, for under cover of the miraculous incidents recorded in them are preserved fragments of evidence of the customs, the habits, the lives of the dwellers in these settlements that are to be found nowhere else, and which may be all-important in enabling us to say who were the people who made the settlements, whence they came, and what were their habits and customs.

I have wandered over so wide a field that your patience must be exhausted. I have tried to show how great an importance the tumuli and earthworks possess for us in our endeavour to unravel the early history of Britain. In doing this I have sought to forestall the objections that are certain to be raised: What is the use of taking trouble and spending money in making out lists of mounds and banks? I have tried to indicate the use. In a few years the tumuli will be opened by some ignorant searchers for hid treasure, the earthworks will be destroyed by some ignorant agriculturists. Much of the information which we can now get, if we will only take the trouble, will be irrecoverably lost. It cannot be stated too strongly and too often, that a

¹ *Cambro-British Saints*, p. 125.

tumulus once opened is practically spoilt, an earthwork once mutilated has lost half its value. It is the duty of this Association, if possible, to prevent this. It is its proud privilege to claim—and rightly to claim—to be the archæological authority for Wales, the guardian of her antiquities, the mouthpiece of her discoveries. For this it exists. If it allows the antiquities of the Principality to be destroyed, or rendered useless, it fails to carry out the object of its existence. It has done much good work in the past, I confidently look forward to its doing even better work in the future ; for I feel sure it may be said of it, that it is

“ ——— ever finding something new.
What it has done, but earnest of the things that it will do.”

THE OLDEST PARISH REGISTERS.

BY THE REV. JAMES PHILLIPS.

III.

SINCE writing the above, I have discovered another sheet of four pages. One leaf is occupied with marriages—1594-1596—the other leaf, which appears to have been the first of the two in the original book, contains entries of burials, 1618-1620. The lower part of this leaf is incomplete, and the first page, where it has not been torn, is for the lower third quite illegible. Of the marriage entries I have not been able to decipher more than half.

The following are those which I have succeeded in transcribing from the first page:—

William Browne	}	. . . beis.
Alis Row		
Hugh Powell and	}	Decembris 8.
Johan Hill		

1595.

Lewis Harp and	}	Januarij.
Ann Beddow		
Jevan Johnes de Llanrian and	}	Februarij 2.
Ellen Barrett de Brawdy		
William Thomas and	}	Octobris 5.
Ales Naish		
Robert Somers	}	Novem...
Johan Hendy		
John Johnes		
Susan Warlow		

It will be observed that the number of the year is inserted between December and January. So in the extract given in my former paper "1599," in the same handwriting, stood before "January."¹ I am inclined

¹ *Arch. Camb.* for April, 1902, p. 124.

to think that the marriages entered on that page really took place in 1599, and not, as I thought at first, in 1600.

The second page is headed "1596." The five upper entries are legible.

Rice Owens and	}	Maij 9.
Jane Maylor		
William Morgan de Llandilovawer and	}	Maij ultimo.
Margaret Johnes		
George Butler and	}	Junij 20.
Johan Nashe		
Lewis Eynon and	}	Junij 25.
Elizabeth Johnes		
David Keethin and		
Katherine Sinnet		

Among the marriage entries for 1599 is the marriage of David Keethin and Allson Marchent, on October 13th. Possibly the Burial Registers for the intervening period would, if complete, furnish the explanation of the double entry.

The more crowded pages of the Burial Registers begin with an interment on May 9th, 1618. The surname is apparently "White." From that date to October 30th there were thirteen burials; seven more bring us down to January 23rd, making twenty in a little more than eight months. Assuming the same proportion of entries to the space, there could not well have been fewer than thirty entries in the now illegible portion of the page, *i.e.*, thirty entries for fifteen months—for the next page begins with one dated "Aprilis 27," 1620. From that date to April 28th, 1621, inclusive, there were twenty-five entries. These figures confirm our previous calculations as to the normal death-rate of the parish—that rate which was all but quadrupled in 1613—and greatly exceeded in 1614. In the first three months of 1614-1615, January 1st to March 31st, there were eighteen burials.

The entries themselves are not particularly interesting. "Elizabeth Kinner, widow" was buried in the

chancel on August 21st, 1618. Probably this was the widow of the Henry Kinner who was buried also in the chancel in October, 1613, one of the months of the great mortality. The next name is that of "Thos. Powell, Alderman in St. Martin's, Aug. 27."

On July 25th had been buried "Elizabeth Eynon, widdow." Was this the widow of "John Eynon, clerck," William Ormond's predecessor? Her interment in the chancel makes the conjecture probable.

The latest entry of which any part is legible ends with the words "Rector of Herbrandston, Aug." At this point more than half of the page is missing, so we cannot give the name of the incumbent of Herbrandston who was buried at Haverfordwest in August, 1621. I am not aware of any source from which the missing name can be supplied.

Nearly seven years later—February 27th, 1627-28—the Rector of St. Mary's was married at Herbrandston Church to Margaret Owen.

It remains for us to examine the Registers that belong to the reign of Charles I.

THE REIGN OF CHARLES I.

The mutilated leaf which records the burial of the unnamed Rector of Herbrandston, in 1621, is the latest of the surviving fragments of the old Register of Burials. In the reign of Charles I we have only the Registers of Baptisms and Marriages. The matrimonial record, which for the preceding thirty-six years is represented by some half-dozen torn and only partially legible pages, is fairly complete from 1627 to 1644. The first extant page of this continuous record is that on which the rector has entered his own marriage:—

William Ormond Clerk and Margaret
Owen were married at Harbrandstone. Februa.

The leaf is much torn at both top and bottom, and

very few of the entries are complete. The following are the first five :—

Roger Gibbon and Marg . . .
George Sinnett and Jane . . .
Henry Joice and Jane Folland Martij . . .
William Boulton and Margaret Folland . . . p.—
William Morgan and Ellnor . . .

No doubt the “p” still legible after the name of Margaret Folland represents “Die predicto,” so that on that March day in 1627 there was a double wedding.

Lower down the page we find :—

Balthazar Wolforde and Jennett Andrew. Decem.

Phe. Walle and Elizabeth Howell. Januarij.

The ten surnames given in these entries represent very fairly the proportion of familiar and unfamiliar names in the half-dozen pages which record the weddings of the parishioners of St. Mary for nineteen years. “Woolford” has altogether disappeared from Pembrokeshire. “Follands” are still numerous in the parishes of Langum and Marloes. In the latter parish there have been Follands for more than three hundred years. “Joice” and “Boulton,” when they do occur, are borne by families of more recent arrival. The same is probably true of “Wall.”

Gibbon occurs frequently among the holders of the minor corporation offices, but not in the list of sixteenth- or seventeenth-century mayors. Philip Wall was Mayor in 1661. He had been Bailiff in 1630. His name appears among the signatures to the very discreditable counter-petition in which the Royalists of the Town Council replied to the undeniable charges brought by Samson Lort, the Puritan candidate at the election of April, 1660.

Balthazar Woolford, whose Christian name and surname were both survivals of mediæval Haverford, was Sergeant of Mace in 1638, and Churchwarden in 1654, and again in 1659. His name appears as Mayor for

1672, and there seems no reason to question the identity of the chief magistrate of 1672 with the youthful bridegroom of 1627. The old man had received the tardy recognition of his municipal services. Six years later the Mayor was Jacob Woolford, who had been Bailiff in 1665 and Chamber-reeve in 1673, 1676, and 1677, and whose son, Jacob Woolford, Junr., was Chamber-reeve in 1696.

Jacob was the second child and eldest son of Balthazar, and was baptized January 15th, 1628-29. His sister, Elizabeth, had been baptized just a twelvemonth before, on January 11th, 1627-28. Immediately following the Rector's own marriage is that of

Richard Sumers and Elizabeth Mayler. Apr.

This is just the kind of entry likely to be of service to the future student of Pembrokeshire genealogies, who will frequently have to deal with both "Summers" and "Meyler." The Meylers figure largely in the history of Pembrokeshire Nonconformity. The Summers family were also allied with Dissent. There was a Quaker family of the name, many of whose members lie in the picturesque graveyard at East Hook, known as "The Mount." Their descendants, bearing other surnames, have taken prominent parts in the commercial and political life of the county, down to our time. I have not been able to trace with accuracy the connection between the Quaker family and the family of which the late Mr. James Summers, formerly Town-Clerk of Haverfordwest, was one of the most popular members. Mr. James Summers' grandson is Mr. Bowen-Summers, of Milton House, near Carew; but at present the best-known representatives of the old stock are the family known as "Summers of Rosemore." One link connecting the two families—the old Quaker Summerses and the Summerses of Milton and Rosemore, is the frequent occurrence of the combination "Richard Summers" in both lines.

Old Pembrokeshire men will understand well and

sympathise with a reference to "Doctor Dick," who lived at "The Glen," near Haroldston West.¹ Much fun was made of his eccentricities and his penuriousness, but the writer has often heard his name recalled with respectful, almost affectionate regret, by the survivors of an earlier generation. Many instances have been told of his skill in diagnosis, and his successful treatment of difficult cases. Like many another who has been dubbed a miser, the old man was sometimes very liberal in his help of those whose need appealed specially to his sympathies.

Two lines lower down is the marriage of

William Hart and Elizabeth Canton . . .

The name of Canton, in its original form of Cantinton, goes back to the first days of the Flemish settlement. In spite of the pedigree-makers, who claim for them a Norman origin, there is no real doubt that the "De Cantintons" were Flemings. But their home was north of the Precelly Hills, for both the facts and the fictions that have been attached to the name have the district of Eglwyswrw for their centre.

These six pages of seventeenth-century marriages contain fewer entries of county family names than might have been expected.

There is but one mention of a Wogan.

. . . Johan Woogan. February.

The year is 1632-23, but so far the name of the bridegroom is undecipherable.

The next page contains the only mention of a Knethell :—

George Knethell and Elizabeth Warren. January. . . .

¹ Dr. Richard Summers was for many years the Medical Officer at the County Goal, the duties in later years being chiefly discharged by his wife's nephew, Mr. T. H. Rowe. "Doctor Dick" was a familiar figure in Haverfordwest, with his light-coloured breeches and leggings, a coat of faded green, and a hat that had perhaps been new in the early "forties."

The year in this case is 1633-34.

The faded ink and torn paper make it impossible to decipher the dates of the marriages entered at the bottom of the second page and at the top of the third. A careful re-examination has convinced me that I was mistaken in my first opinion that there was a leaf missing here. The explanation of the brief space between the Woogan and Knethel weddings is, no doubt, that for some reason the marriages in the church in 1633 were much below the annual average of this decade. From March, 1627, to September, 1632, there were 68, an average of a little over 12 to the year. From September, 1632, to January, 1634 (N. S.), there were apparently only nine. A parallel may be found in the year 1639, when there were only eight marriages registered.

There are three classes of entries that seem to be worth transcription :—

1. The marriages celebrated at other churches which are entered in the Register of St. Mary's.

2. The marriages at St. Mary's, in which one or both of the contracting parties are described as residents of other parishes.

3. Marriages at St. Mary's in which William Ormond did not officiate.

1. William Ormond, as we know from the Diocesan Register, was also Rector of Walton West, in St. Bride's Bay, the parish which includes the charming dual watering-place of Broad and Little Haven. This will account for the following entries on the third page of the Marriage Register.

. . . . Bellringer and Priscilla
married in Walton West on Monday

And, near the bottom of the same page :—

Henry Gibbs of Plimmouth marchant and J.. ...
Hastings of the town of Timby were m.....
at Walton West Novembris 17th, 1636.

"Bellringer" is a surname which occurs more than once in the Haverfordwest papers. The date is not legible, but the next entry is dated May 3rd, and the year seems to be 1635.

On the same page as the Rector's own wedding at Herbrandston we have a wedding at another country church—one almost in sight of Walton West.

John Prinn and Elizabeth Carrow were mar . . . att Roch Junij 5, 1628.

Three years and a-half later than the marriage of the "Plimmouth" merchant and his Tenby bride,

William Waller and Thomasine Warren were married in Freystropp the xxj of February, 1638.

This was, of course, February, 1638-39.

Two years and a-half later,

Roger Martin and Alice Temnere were married att Johnston by me, William Ormond, July 25, 1641.

Marriages in the other town churches are entered occasionally.

Arnold Thomas and Elizabeth Barlow in St. Martin's August 27 [1631].

Arnold Thomas was a prominent citizen in the troublous times of the Civil Wars and the Commonwealth. He was Mayor in 1641 and 1649. In the second plague year (1652) he went to the north of the county, to collect money for the relief of the sorely-distressed townspeople.

William Wills and Philippe . . . married in Prendergast, Februarij [1636-7].

It is at least probable that Wills = Williams, and that we have here an entry of a second marriage of Alderman William Williams. Of him we shall have more to say at a later stage.

2. The marriages of non-parishioners were not numerous; at least, there are not many entered as such.

Jevens Griffiths and Elizabeth Sinnett b[oth] of the parish of Martletwy, were married Thursday, July 21st, 1636.

... s Lloyd and Ann Stevens of Longe ... inge were married on S. Matthias. . .

This entry, only partly legible as it is, is worth a note. That the full place-name was Longshipping—the vulgar and probably correct form of Landshipping—is pretty certain. So that this couple were fellow-parishioners of Jevans Griffiths and his bride. But why is the date given in such ecclesiastical fashion? It would have been less trouble to write February 24th. The year was 1639-40. It was the high-water of the Laudian Dispensation. Was William Ormond beginning to yield to the tide that seemed to be flowing irresistibly? Certainly the entry stands alone among the records of the parish in those days. The day was a Monday, not usually regarded by the old Pembrokeshire folk as a *Dies faustus* for matrimonial rites.

John Higdon and Catherine Sayer, of the parish of R[och], were married Martij 6^o [1640-1].

I have read "Roch" because there was no room on the page (now torn) for any longer Pembrokeshire parish name beginning with R.

The next entry is

Richard Hamond and Jane Hensley, both of the town of Tymby, were married Aprilis 30th, 1641.

The quaint spelling, "Tymby," is this time so distinct as to leave no doubt.

Edward Loyd of Burton and Dorothy Jourdain Dale were married Maij 27, 1642.

To one familiar with that beautifully-situated church and village, "Loyd of Burton" suggests reflections on the local persistence of the surnames of the peasantry; of which a still more striking example is furnished by the Follands of Marloes, whose local record goes back at least to Elizabethan times. The spelling "Loyd" is

perhaps a mere slip of the Rector's pen. It is to be regretted that the "Floyds" of South Pembrokeshire have allowed their name to be Welshified into Lloyd.

Phillip Robline of Walton East and Elizabeth
married Aprilis 14, 1644. were

The bold handwriting of the entry stands out conspicuously on the page. There are some three or four others in the same hand on this and the preceding page. This, as will be seen, gives us a clue to the identity of the writer.

By this time the county had become the scene of active hostilities between the partisans of King and Parliament.

3. In the earlier years there is only one entry of a marriage celebrated in St. Mary's by a clergyman from another parish.

Thomas Jevans and Maud Phillip were married in St. Maries by Morgan Willi[ams], Rector of Johnston, Augusti . . . 1636.

When we reach the times of civil discord, even the prosaic parish records seem to partake of the confusion into which all England was being thrown. The page which contains the entry of Philip Robline's marriage is the last page of the consecutive marriage register. Its entries are in varying handwritings, and are made with an irregularity very unlike the orderly memoranda of a more peaceful time. Here the date is wanting, and there the Christian name of the bridegroom, and in another place the surname of the bride; or perhaps her name is omitted altogether. At the lower end of the page, entries that may have been originally complete are now almost wholly illegible. Here are five consecutive entries:

William Baetman and
Warren in St. Martin's, Januarij 27, 1644 [1644-5]. were married by Deane

John Ro and Alles Baetman, widow, were married
in St. Thomas by me W. Orm., January 30.

Lieuetennant Piggott and Priscilla Baetman were married by Dean Warren, Februarij 2.

Benjamin Price and Grace Rice were married Februarij.

David Gibbon and } were married

Johan Pierce } Martij 19.

Four of these entries are in the familiar handwriting of the rector. The fifth is in the handwriting of "Deane Warren," whom the courteous assistance of one of the officials of the Bodleian has enabled me to identify with Edward Warren, Dean of Ossory. The presence in Haverfordwest of a dignitary of the Irish Protestant Church is easily accounted for by the rebellion. It agrees with this theory that the earliest entries in the Register in his handwriting are of two weddings in October, 1642:—

John Councell and Frances Sum[ers] married in St. Thomas October . . .

John Devys and Marie Phillipps married October 30, 1642.

The entry of Roblines' marriage, and of another marriage in June, 1643 are in the same clear, bold hand.

The Dean was engaged by the Mayor and Council as lecturer at St Mary's, at the salary of £30 a year, and his receipts for his quarter's salary—£7 10s.—are still among the town papers. From these it would appear that the Parliamentary victory and consequent occupation of Haverfordwest in February, 1644, did not interfere with the employment of the Royalist Dean as lecturer. He was in receipt of his salary down to the end of 1644, if not later. This is confirmed by the entries of marriages at which he officiated, at dates when the Parliamentary army was entirely in possession of the town. At a later date, when the more advanced wing of the Parliamentary party had gained an undisputed ascendancy, a "malignant" like William Ormond could not be allowed to retain his livings, and the Dean's exclusion from the pulpit would be inevitable.

The triple "Baetman weddings," one in each of the

parish churches of the town, took place at a time of local peace, when the Cavaliers were at a safe distance.

I have been unable to discover anything as to the identity of "Lieuetennant Piggott." One would scarcely expect to find a Royalist officer publicly named in a town occupied by a Parliamentary garrison, and in a church almost under the shadow of the castle walls. His name, however, does not appear in any list of Parliamentary officers which I have been able to examine.

The blanks in these entries are in every case omissions of the original scribe. Even the John Ro . . . when William Ormond married in St. Thomas, had his name left thus unfinished by the Rector of St. Mary's.

Similarly, the date was left unfinished in the entry of a wedding which took place "Junij", 1645. The illegibility of the names here is provoking, for the bridegroom was a "Katherne" and the bride a "Cañon."

Another pair whose names are illegible were married "Junij" 8th; and another, of whom the bride's surname was Lee (the rest has disappeared) on "Junij" 9th. There was a third wedding (names illegible) on "Junij xj." Between the first and second of these weddings comes an entry:—

. . . Bowen, both of Glamorganshire, Julij x, 1645.

This batch of summer weddings were celebrated during the Royalist occupation of Haverfordwest, between the defeat of Laugharne at Newcastle Emlyn, April 23rd, and his victory at Colby Moor, Aug. 1st.

The next entry is incomplete:—

. . . Marie Prinn were married by me in St. Thomas . . . yeares day being Thursday, 1645.

A curious entry this. January 1st, 1645 (O.S.) was Thursday. If that was the wedding day, there is a ludicrous mixture here of O.S. and N.S.

Then comes three dates, and dates only :—

. . . February 7.

. . . February 9.
same day.

Haverfordwest people seem to have been given just then to having their weddings in batches.

With these nameless dates, the consecutive Register ends.

There is, however, a still later fragment. The four-page sheet, which contains on two pages the baptismal entries for 1615-16, has on another page (the fourth being blank) entries of marriages from May 2nd, 1647, to August 20th, 1648.

The page is headed :—

For other burials . . . of Mr. Holland and Mr. Ey . . .

These are evidently the last entries in a Register of Burials which may have been that of which we have several sheets, covering more or less completely the years 1590-1599.

Then follows, in a hand which is apparently that of William Osmond :—

Marriages.

Jasper Jevans and Johan Pirry Maij 9, 1647.

But between the heading "Marriages" and this entry there has been inserted, in paler ink and by a different hand :—

Maurice Griffeth and Katherine . . . Maij 20 . . .

This appears to be in the same hand as the third entry :—

William Meyrick and Elizabeth Johnes . . : were married Junij x^o, 1647.

Fourteen entries follow, of which probably five or six are by the same writer. The others are in William Ormond's own hand :—

- Rice Moore and Katherine . . . married Julij xj°, 1647.
 George Gwyther and Cicely Proute were married October 24th, 1647.
 Hugh Smith and Ellnor Williams were married Novemb' 7, 1647.
 William Johnes and Frances Phillipps were . . . Novembris 14, 1647.
 Rees Williams and Ann } Novembris 2.
 Henry Lewes and Ann Williams } were married Januarij primo.
 William Rice and Alles Childe, Januarij 16.
 John David and Jennett David in St. Thomas, *die predicto*.
 Henry Millard and Elizabeth . . . Februarij 13.
 John Eynon and Alles Taylor, Aprilis 16°, 1648.
 William Griffith and Ann Hendy, Julij 2.
 Jonathan Perrington and Margaret B . . . widdow were married Julij 30, 1648.
 Edward Walldon and Frances Hake were married Augusti xx°, 1648.

It is clear that the Royalist incumbent was not wholly inhibited from the exercise of his clerical functions, even at the time of the second Civil War. That his pulpit was occupied by Puritan "lecturers," or "preachers of the Word," is highly probable. Even when the town was in the undisturbed possession of the Royalists, before the arrival of Swanley's squadron in the Haven, Dean Warren of Ossory had been the salaried lecturer at St. Mary's. Such evidence as we have of the course of local ecclesiastical affairs in the four years between the first capture of Haverfordwest in February, 1644, and the fall of Pembroke in 1648, would suggest that the Puritans did not treat their Anglican opponents with unnecessary severity, and that even the Royalist Dean retained for a while his lectureship. With the summer of 1648, the victory of the advanced party in the councils alike of the Parliament and of the Army, made such leniency impossible for the future. This entry of August 20th, then, marks the

final close of Ormond's tenancy of the living; and till the counter-revolution of 1660, Puritanism was in undisturbed possession of the churches of Haverfordwest.

Before examining the Baptismal Registers of the reign of Charles I, we have to look at the six or seven pages which remain of the corresponding records for the latter half of his father's reign.

The earliest entry gives us a suggestive glimpse of a sordid tragedy. Unfortunately, several words are missing :—

Margarett a base daughter of Lewes Rees
longtime a prisoner during w'ch time he begat . . .
sayde daughter on a woman prisoner and condemned for
murthering her st
in Pembrock in the year when R esquier was High
Sheerife the childe was baptized January 10 [1614 O.S.].

The one clue to the date of the mother's crime is the initial "R," and the short space occupied by the now illegible name of the High Sheriff. The only possible name in the list of County Sheriffs is Roger Lort, of Stackpoole, Sheriff in 1607.

There is little in these Jacobean pages beyond a catalogue of names. Illegitimate births are recorded but rarely. In April, 1615, out of five children baptized two were illegitimate; but the fewness of such entries (less than 3 per cent.) is probably explained by the fact that the hapless mother rarely presented her child for public baptism.

The Wogan entries are :—

Elizabeth f. Etheldri Woogan 19° [March 1615-16].
Jana f. Etheldri Wogan. July . . . [1617].
Ellinore f. Etheldri Woogan. M[arch 1619-20].

The illegibility of one page, and the loss of two others, makes a gap of practically four years and a-half (April, 1620 to October, 1624). Whether any daughters

were born to Alderman Wogan in the interval, there is nothing to show. In the first year of King Charles the series was resumed :—

Maria f. Etheldri Woogan, Novem[bris . . . 1625].

Anna f. Etheldri Woogan, Augusti [1627].

Martha the daughter of Etheldred Woogan, Maior. Februarij 7 [1628-9].

The sixth name closes the list of the Wogan girls. There are some other names worth noting.

Marger[et] f. Ricardi Knethell, 24 [November, 1613].

Elizabeth f. Willimi Butler, Martij 28 [1616].

Maria f. Willimi Butler, 31 [August 1618].

John the sonne of Phi Ackland, the day before Janu.

This vaguely-expressed date follows an entry of February 26th, 1616-17 :—

Gulielmus f. Willimi Barlow genr. (*i.e.*, generosi) Maij . . . [1617].

The most interesting of all the christenings was that which took place on the first Sunday in May, 1618 :—

Willumis f. dni. Stephani Goffe, 3 [Maij 1618].

Few readers of the *Archæologia Cambrensis* will need to be told that dni (domine) is = "Sir," or that "Sir" is here equivalent to the modern "Rev." This entry removes any uncertainty as to either the place or the date of the birth of William Goffe, one of the bravest soldiers of the Parliamentary army, and the least unpopular of the Protector's Major-Generals. No record has been found of the baptism of either of his older brothers, John and Stephen. John was undoubtedly born in one of those earlier years of King James's reign, of which the Baptismal Registers are hopelessly lost. Besides, it is probable that their father's connection with St. Mary's Church did not begin until about the middle of the second decade of the century.

Strangely unlike each other were the careers of the three brothers ; but neither the Catholic priest John, nor the Anglican clergyman Stephen, passed through such vicissitudes as William. He was barely thirty when he returned to Pembrokeshire with Cromwell, in the summer campaign of 1648. The Colonel in the victorious army was received with due honours in his native town, and his company participated in the festive reception accorded to him by the Mayor and Council. The most brilliant part of his career was yet to come. He shared in the glories of "Dunbar field and Worcester's laureate wreath." In the year following the "crowning mercy" of Worcester, when pestilence was ravaging the town, and the burden of military taxation had become intolerable, then the Council appealed to Colonel Goffe : "This being your native town," he was earnestly entreated to support with his great influence the petitions of the townspeople. His marriage with the daughter of Whalley had brought him into the circle of Cromwell's relatives ; for Whalley's wife was the cousin of the Lord General, who was soon to become Lord Protector. Loyal to the last to the short-lived Cromwell dynasty, he was in dire peril when the dissensions of the Puritan party at last brought about the return of the Stuarts. He had sat on the terrible High Court of Justice, and no man who had signed the death-warrant of Charles Stuart was safe when "the King enjoyed his own again." By a hurried flight, Whalley and his son-in-law escaped the vengeance of the Royalists. They found a hiding-place among their fellow Puritans of New England. There, after some twenty years of exile and precarious obscurity, the soldier of the Commonwealth was laid to rest in some unknown burial-ground of the forests of the West. In Pembrokeshire his name was forgotten. None dreamed that "William Goffe the Regicide" was a "Harfat boy" until, more than two hundred years after his death, an inquisitive explorer of a lumber-room in the Council House discovered the rough draft of a

letter to be sent by the Mayor and Aldermen to entreat the help of their illustrious fellow-townsmen. This draft-letter was one of several addressed to Cromwell, Harrison, etc., and among them was one to be sent to Colonel Pride. In this he was reminded, like Goffe, that it was his native town, and that he was "born in the same."

Was the administrator of "Pride's Purge" also a "Har-fat boy?" There is a strong presumption that the Mayor and his brethren knew what they were writing about. In the case of Goffe, there has been ample confirmation of the statement. Its absence in the case of Pride is easily accounted for. If he had been born in either St. Martin's or St. Thomas' parish, there would be very little chance of his name appearing in any of the extant documents. The only Registers that are preserved are those of St. Mary's; and it was very rarely that a denizen of either of the other parishes was named, unless he happened to fill a civic office.

CHARLES I.—BAPTISMAL REGISTERS.

With the exception of the gap from December, 1621, to September, 1624, the Baptismal Register is complete from January, 1615 (N.S.) to December 26th, 1643. In the last six months of the reign of King James there were only seven entries, of which not one is completely legible. The last entry of the reign is:

Elizabethe f. Willimi Bowen, Alderman . . . 1.

William Bowen was Chamber-reeve in 1631, and Mayor in 1637.

The next entry, the first of the new reign, is:

Dorothy f. Henrici Manton, Aprilis 10.

Then came:

f. Thomae Watkins, Aprilis.

Elizabetha f. Davidis Canton.

Johes f. Willimi Theo. [Phillips] Collier Maij.

The Christian name of Thomas Watkins' child was

omitted in the original entry. This is one of four similar omissions on the same page. The fourth of these omissions is that of the name of an illegitimate child :

f. deputata Thomæ Stackpoole, Ja . . . [1625-26].

Near the top of the next page is the name of another illegitimate child :

Ellenora filia deputata Johannis Hughes, Maij 30 [1625].

On these two pages there is the usual proportion of names now unfamiliar in Pembrokeshire :—Grange, Housewife, Jeven ap Jevan, Blanch, Cheeter, Kinner. Balthazar occurs as a Christian name, as does Etheldred—the Etheldred Woogan already referred to.

The Cheeter entry is worth quoting.

. . . s sonne of Tobias Cheeter (rightly named), December [1626].

The Christian name has become illegible in five consecutive entries.

f. Davidis Canton, Febr. 18 [1626-27].

f. Richardii Baetman, Febr. 12.

f. Valentine Davids, Febr. 27.

f. Philippe Ackland, Martij 6.

f. Ludovici Barons, Martij.

f. William Williams, M'cer, Martij 18.

Was Valentine Davids an ancestor of the late Valentine Davies, Diocesan Registrar, of Carmarthen ? Mr. Davies was of an old Pembrokeshire stock.

Lewis Baron, butcher and grazier, was Mayor in 1658. He was the Mayor whom, as he was leaving St. Mary's after a Sunday afternoon service, a Quakeress addressed in this fashion : "O, Mayor, Mayor, is this thy Sabbath, to put people in prison ?" The speaker was herself arrested ; but as she and her companion, whose imprisonment had moved her indignation, were soon released, and simply taken out of town, the Mayor and brother magistrates may be acquitted of any excess of persecuting zeal. The imprisoned ladies regarded

Adan Hawken, the Puritan Rector of Haverfordwest, as the instigator of their arrest. The original warrant for their expulsion from the town, and its recital of facts, agrees most exactly with the account given by the Quaker ladies in their memoirs.

William Williams, mercer, has been already referred to. He was Mayor in 1641 and 1649. He figures frequently in the municipal papers, and not always to his own credit. His singularly illegible handwriting is not likely to prejudice any explorer of the town archives in his favour; but there can be little doubt that he got on badly with his fellow-councillors. It was probably his son who, when the charter was threatened by the Government of James II, in 1688, was believed to be intriguing with the Government.

There are twenty-two more pages of Baptismal Registers, bringing the record down to December, 1643, almost to the date of the capture of the town, and the reduction of Pembrokeshire by Laugharne and Swanley. The record for these years cannot indeed be regarded as complete. If no sheet is missing, there are several pages which the faded ink has made largely undecipherable.

In the hope that I may some day be able to present these old Registers *in extenso*, I shall confine myself to a few notes.

1. The nomenclature has been so fully dealt with that little need be added under this head. Perrington, which has occurred not infrequently, appears once or twice as Berrington, which suggests that that name has taken the place of an older form with "P."

Here are three names which, as far as these Registers are concerned, are what students of ancient manuscripts would call "*Hapax legomena*," *i.e.*, words occurring only once:

Alice, the daughter of Paule March, was baptized Januarij 15 [1640-41].

Susanna, the daughter of Henry Lynold, was baptized the thirteenth of June, 1642.

Thomas, the sonne of John Swethland, was baptized the same day [July 13, 1642].

The appearance of the last two of these names may be due to the arrival of Protestant refugees from Ireland. Dean Warren, of Ossory, who was then occupying the principal pulpit at Haverfordwest, had no doubt some companions in his flight to South Wales.

At the head of the same page is another entry, as to which some of my readers may be able to give further information.

John the sonne of William Guttery, preacher of the word of God, was baptized the eight and twentieth day of February, 1641 [O.S.].

The name of Love occurs, as far as I have been able to discover, only twice.

Steven, the sonne of Robert Love, smith, was baptized on St. Steven's day, December 26, 1636.

Jane, the daughter of Robert Love, Julij 17 [1638].

If the date of the baptism of the boy did not suggest an explanation of the choice of the name, it would be natural to regard it as indicating some relationship between Robert Love and Stephen Love, who was Rector of St. Thomas, 1651-56. The fact that Stephen Love's widow returned to Haverfordwest from London, whither she had gone after her husband's death, would point to some personal tie between her and the old town.

The next entry to that of little Jane Love is the only example of the Christian name Ursula :

Ursula, the daughter of Richard Cannon, July 20,

2. The pages are for the most part prosaic enough. It is amusing, however, to note how carefully the Rector records the day and hour of the birth of each of his own children. For example :

Elizabeth the daughter of William Ormond clerk borne on Tuesday att one of the clock.

Only one of these domestic entries is not completely legible: that of the eldest boy, who was born in November, 1630, and was loyally named Charles. In another instance, a daughter, who was named after her mother, Margaret, the date of the birth is omitted.

The entry next before the baptism of Margaret Ormond is:—

James the son of James Phillipps gent. was baptized the xj of Ju[ly 1638].

Was this a son (by his first marriage) of James Phillipps, of the Priory, Cardigan—the James Phillipps whose second wife was Katherine Fowler, the matchless Orinda? It seems possible.

The Rector frequently inserted similar details when entering the baptisms of the children of the Mayor for the time being, or of the children of the more influential townspeople—the Baetmans, Knethells, Bowens, etc. The addition of these details may be accepted as a guarantee of the sound status of the family. Thus it would seem that Lawrence Bellringer belonged to the “upper ten” of the little community. William Marychurch, too, was honoured with a similar distinction. This was the man whose admission to civic office under the Commonwealth—contrary to a Parliamentary ordinance disqualifying all who had borne arms for the King—brought serious trouble on the town.

The like respect was paid to a clerical neighbour:—

Priscilla, the daughter of Samuel Jackson, Clerck, borne on Sunday evening between the houres of 7 and 8, Martij 30, 1639, was baptized Aprilis 1.

There had been an earlier baptism from the same family:

John the sonne of Samuell Jackson Octobris . . . [1635].

3. Sometimes the parent is entered as a resident of another parish.

f. Richardi Philip de Ludsopp, Sept. 28 [1626].

Presumably, Ludsopp is Lydstep, while Phillp is a carelessly-written abridgement of Phillipps.

John the sonne of John James of New Moate was baptized Decembris 24 [1628].

John the sonne of William Thomas of Bletherston was baptized March xxx [1639-40], the mother of it was in the jayle of the county when the childe was borne.

Immediately before the baptismal entry of the New Moate baby, there is a singular event recorded :—

Marie the daughter of Vormont Corby of . . . andyanie in the County of Limbrick in the Realme of Ireland, borne on the shire halle stayres. Baptized December 7°.

The first letter of the Irish place-name is illegible. Perhaps some reader well versed in the topography of the "County of Limbrick" will be able to identify the village.

I have found nothing in the papers that would throw additional light upon the comedy or tragedy, whichever it may have been, alluded to in the entry.

4. Two names occur which suggest the possibility of identification that would be of great interest.

Frances the daughter of Francis Claypole, gent. was baptized Novembris 3 [1642].

Was this gentleman a relative of the Claypole who married Elizabeth Cromwell, the daughter whose illness and death threw a deep shadow on the last days of the Lord Protector?

(b). Sara f. Mauritiij Muckleton Novembris . . . [1627].

Now Mr. Muckleton was a "preacher of the Word."

In the account of Jenkin Howell, Mayor for 1622, following the entries relating to Bishop Laud's visit in that year, we read :—

More I delivered Mr. M. Muckleston for preeching, 1*l.* xs.

More I delivered to Mr. Ellis for preeching . . . — xs.

In 1624, Sir James Perrot was Mayor, his deputy

being Roger Walter, son of William Walter, and cousin to the father of Lucy Walter, Monmouth's mother. In the account of the Deputy-Mayor, presented by his eldest son, Morgan Walter (Roger was probably dead), is a payment to the same preacher:—

Item—paid Mr. Muckleston for this last yeere preachinge
endinge at Michaelmas, 1624 xlb.

It has occurred to me that possibly Muckleton = Muggleton, and that we have here a kinsman of Lodwick Muggleton, whose rhapsodical preaching won many converts in the days of the Protectorate.

I must now close these notes with the last few entries in the Baptismal Register:—

Roger the sonne of Nicholas Morris was baptized, Novembris 7°.

Margaret daughter of Thomas Beckley borne on Sunday night Novembris xij between the houres of xj and twelve was baptized Novembris 16°.

John the sonne of Richard Knethell borne on Monday the xiiijth of November betweene fyve and six in the eveninge was baptized Novembris 17°.

Marie the daughter of Thomas Hawkewell was baptized Decembris 26°, 1643.

Thus the old Baptismal Register closes with the year 1643.

*Additional Note:—*In the second of these Papers, which appeared in the *Archæologia Cambrensis*, October, 1903, I drew attention to the very high rate of mortality shown by the Register of Burials for 1613. The Chamber-Reeve's account for that year furnishes some additional evidence of the prevalence of a great "sickness" of some kind, though there is nothing to show that it was the bubonic plague. There are several entries of payments to individuals "being sick," an unusual feature in the accounts of that official.

The conjecture that Muckleton = Muggleton may be erroneous; but there were "Muggletonians" in Haverfordwest in the eighteenth century.

THE FIND OF BRITISH URNS NEAR CAPEL CYNON, IN CARDIGANSHIRE.

BY THE REV. JOHN DAVIES (IOAN DAFYDD).

A LABOURER named John Davies, whilst working for Evan Thomas, a contractor under the County Council of Cardiganshire, in digging out stones for road-mending, on the 15th of August last, came accidentally across some urns in an old mound on a hill about three-quarters of a mile distant from Capel Cynon. The district around the said place, though only a wild, heather-covered waste land, is very rich in such ancient tumuli, which are located on the highest points of the ridges of two parallel ranges of hills, lying west and east, and about three miles distant from each other. As these hills formed once a portion of the old Silurian plain, their tops are nearly of the same height, and consequently the tumuli, ranging at an elevation on them from 843 ft. to 1,030 ft. above the level of the sea, and within a circle with a diameter of about four miles, are all in sight of each other.

On the eastern range, called Rhos-y-Chwilgarn, sweeping from north to south in a segment of a circle, with its chord about $1\frac{1}{2}$ mile in length, there are these four tumuli: Chwilgarn, 1,021 ft. above the sea; Carn Esgair Wen, 981 ft.; Meini Gwynion, 888 ft., and Carn Glan-dwr, 1,020 ft.

On the western range, called Crug Bach, in a segment of a circle from north to south, with a chord of about three miles in length, are these six tumuli: Crug-Cau, 847 ft. above the sea; a tumulus near Blaenglowon Fawr, 800 ft.; Crug-glas, 900 ft.; Crug Du, 900 ft.; Crug Bach, 900 ft., and Garn Wen, 1,030 ft. It is on the hill, to which the name of Crug Bach should be properly given, that the three last-named tumuli stand, in a line from north to south along

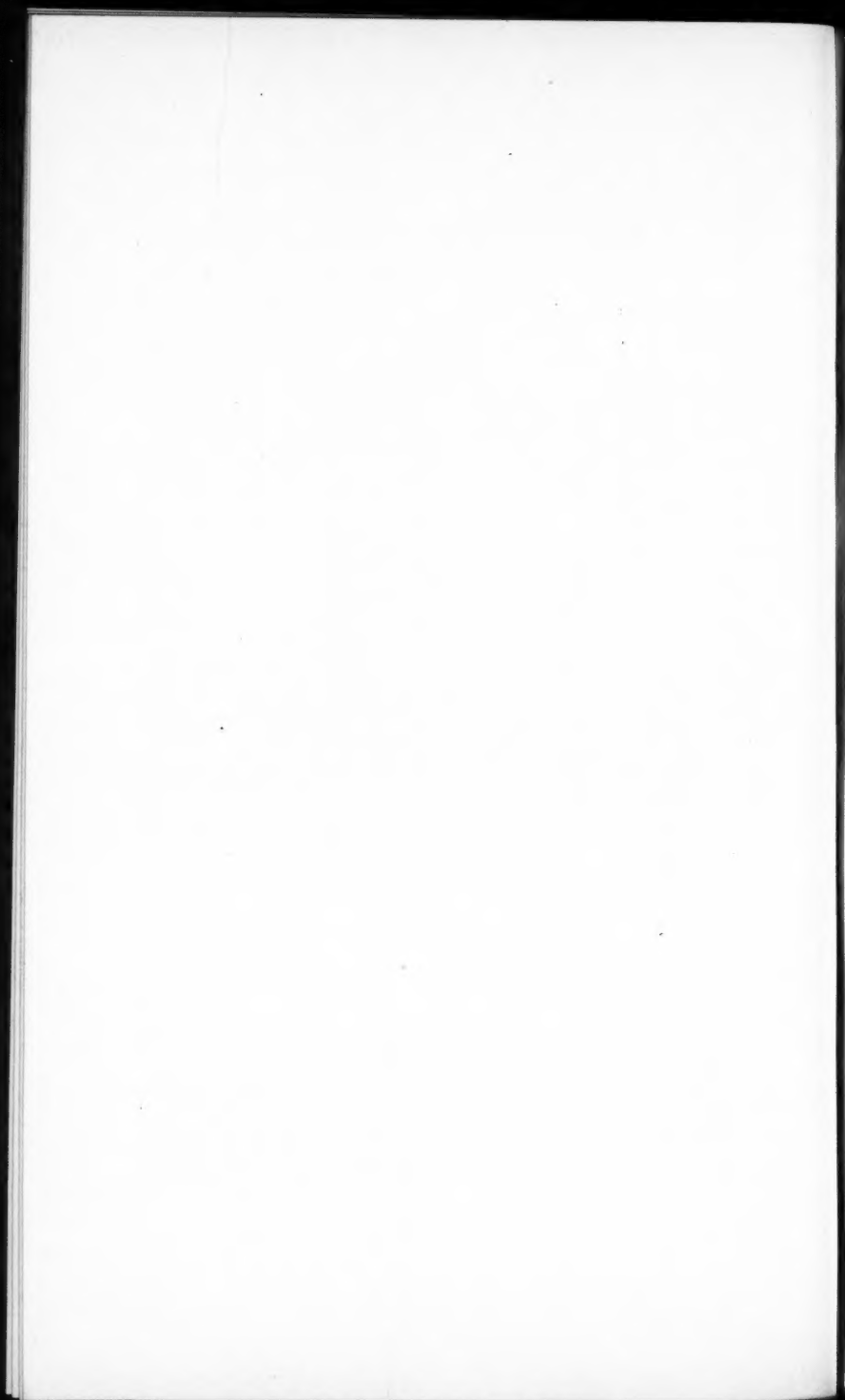


C

B

A

FIG. 1. CHISTS IN TUMULUS NEAR CAPEL CYNON.



the ridge of the hill. Crug Du, the most northern of the three, is only about a quarter of a mile distant from Crug Bach, the middle one of the three, and Garn Wen, the southernmost, is about the same distance from Crug Bach.

It was in the first named, Crug Du (the Black Mound) that the urns were found on the 15th of August last.

The situation of Crug Du may thus be defined: it stands on the heather-moor of Wstrws, about half a mile west-south-west of the eighth milestone from Llandyssul, or the seventh milestone from New Quay, on the New Quay and Llandyssul road, which passes through Ffostrasol.

The circle of this tumulus, as seen at present, is a ring from 2 ft. to 3 ft. in height, and from 4 ft. to 5 ft. in width in different parts, with an elevated saucer within, of rough and broken ground, consisting of peat intermixed with rough mountain gritstones, and partly covered over with heather.

The excavation, made in the mound in quarrying it for stones, was begun on its north-eastern edge, and the urns were found about a yard inside the ring, at some distance from one another, lying about 3 ft. below the surface in yellow subsoil, and covered over with loose earth and stones.

The urn, the fragment of which is represented in Fig. 3A, was found lying on its edge in the west end of a trench, under the stones, about two yards on the right hand of the big boulder-stone, represented in Figs. 1c and 2c. This trench was 4 ft. long and about 1 ft. wide, with a slab of stone at the bottom, and another stone standing on its edge at its east end. The urn contained some ashes and half-burned and calcined bones; but as it was already broken, with its body on its edge, and its base, detached, standing on the flat stone at the bottom of the trench, much of its contents had been poured out on that stone. Judging from the fragments of this urn, Figs. 3A and 3c, which are now at Wstrws House, it would be, when entire, about

1 ft. in height, and from 1 ft. to 1 ft. 3 ins. in diameter at the top. The base of it, Fig. 3c, measures just 4 in. in diameter, and this portion of the urn is without any incised lines or figures, or any marks on the bottom of it or on its sides. The upper portion of this urn has four rude parallel and irregular incised lines around its rim, and underneath them a network of incised, irregular, and rudely-cut diagonal lines, forming lozenges.

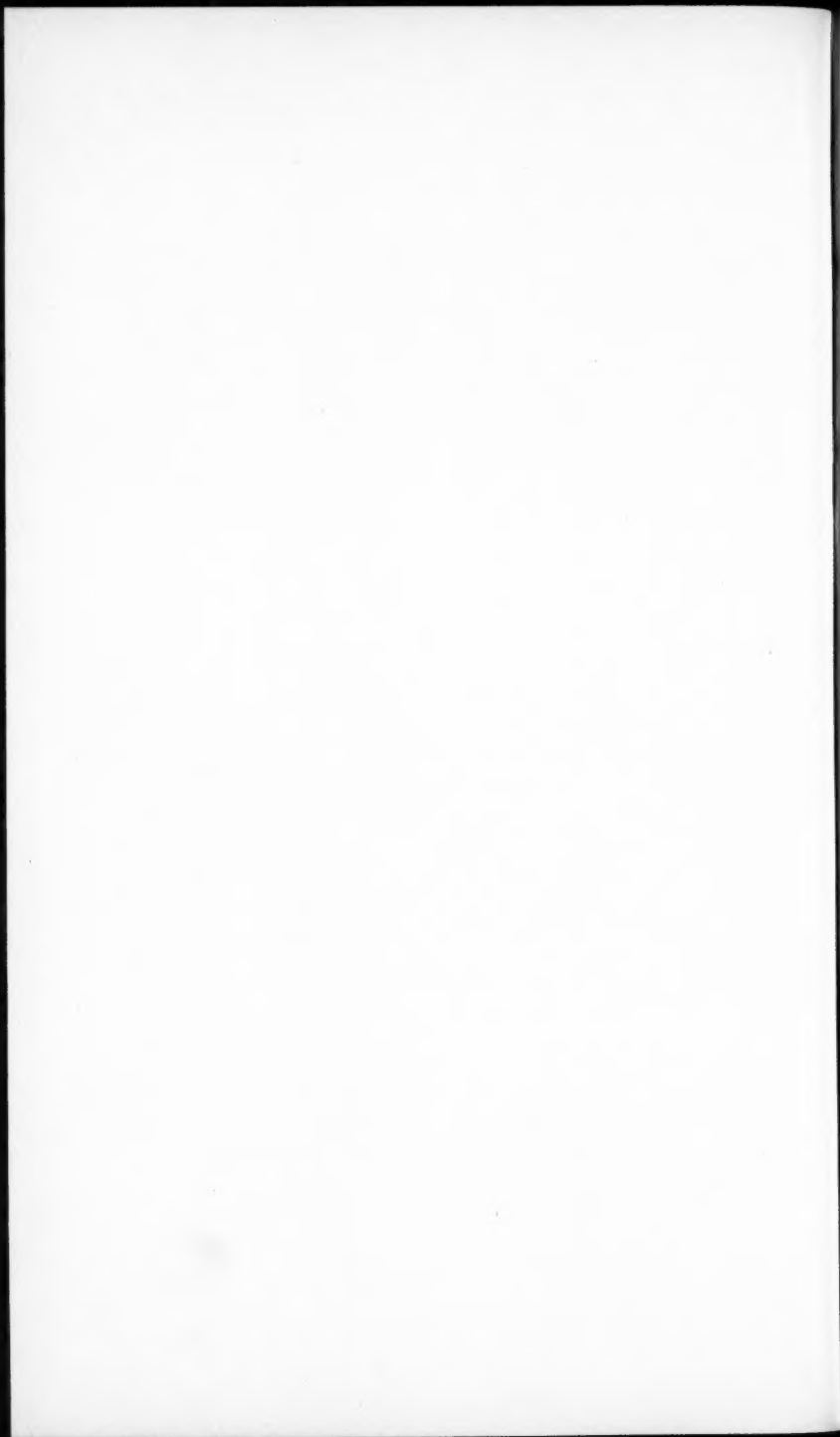
The distances between the intersections of these diagonal lines vary from $\frac{1}{2}$ in. to $\frac{3}{4}$ in. Some of the lozenges formed by them are $1\frac{3}{4}$ in. in length and $\frac{3}{4}$ in. in width, whilst some of them are only $1\frac{1}{4}$ in. in length and $\frac{1}{2}$ in. in width. The lines themselves are quite $\frac{1}{16}$ in. depth, and about the same in width, and seem to have been cut with some rough instrument, and not with the nail of the thumb. The whole width of these diagonal lines, including the four parallel lines around the rim, forming a band around the top of the urn, is 4 ins. This band is broader than the lower portion of it, being quite $\frac{1}{8}$ in. wider, and thence tapers towards base, where it is only 4 ins. in diameter. The thickness of the urn varies from $\frac{1}{4}$ in. to $\frac{3}{8}$ in., and even to $\frac{1}{2}$ in. in some parts. It was evidently made by hand, and shows no trace of the potter's wheel. It is made of a rough gritty clay, and is of black colour inside and burnt-umber colour outside. Judging from the bad execution of the incised patterns and lines on it, this urn seems to be much ruder than the other one found here, and therefore, perhaps, it may be considered much older.

The bottom of the trench, where this urn was found, was at the depth of 3 ft. below the surface, and 1 ft 6 ins. deep in the ochreous and loamy subsoil, so common in this part of Cardiganshire. The remaining stones in the trench probably formed originally a portion of a covered chamber or "cistfaen" around it, and the other stones, which completed it, had been removed some time ago: for there was indubitable



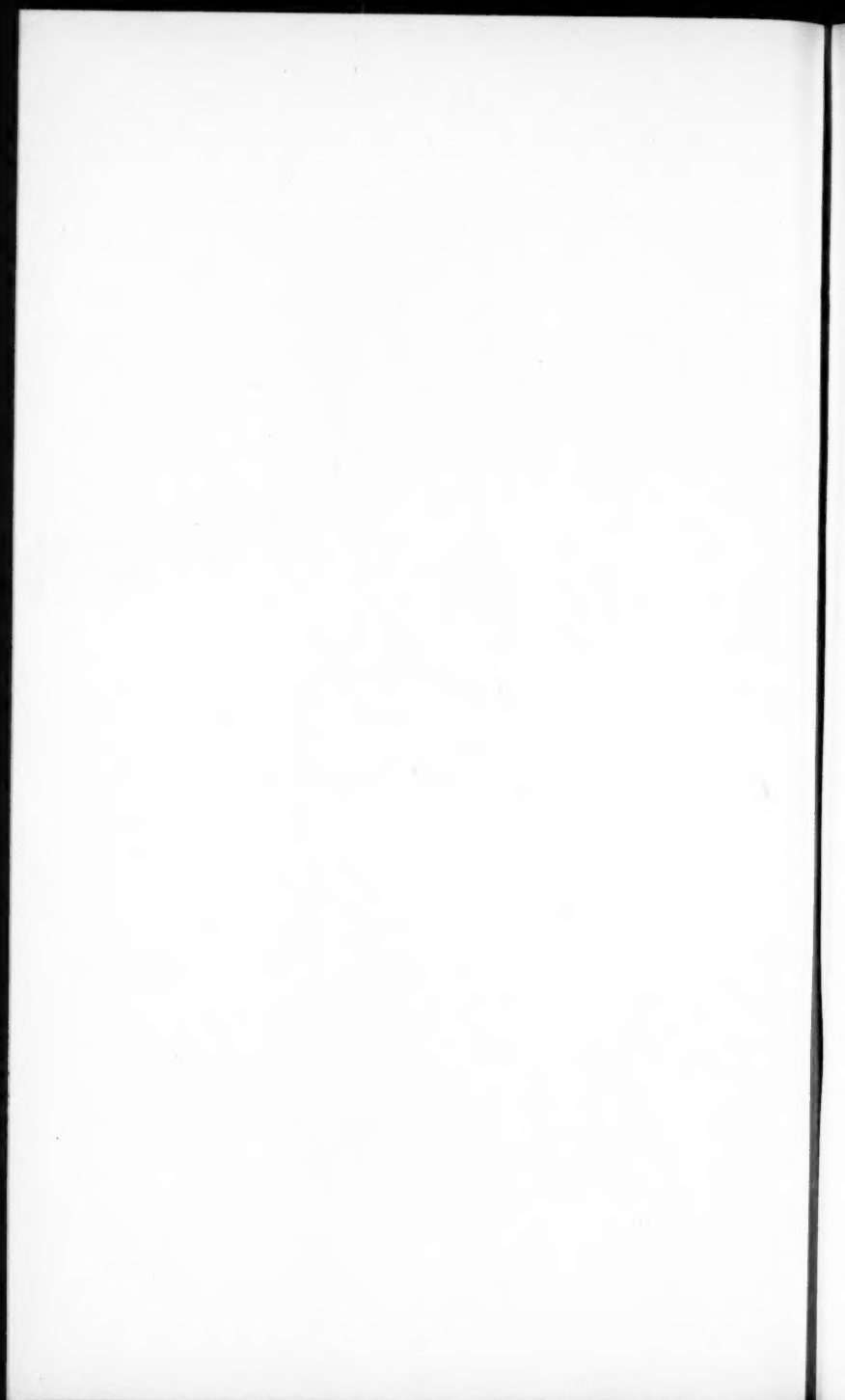
A B C

FIG. 2. CISTS IN TUMULUS NEAR CAPEL CYNON.





A B C
FIG. 3. URNS FROM TUMULUS NEAR CAPEL CYNON.





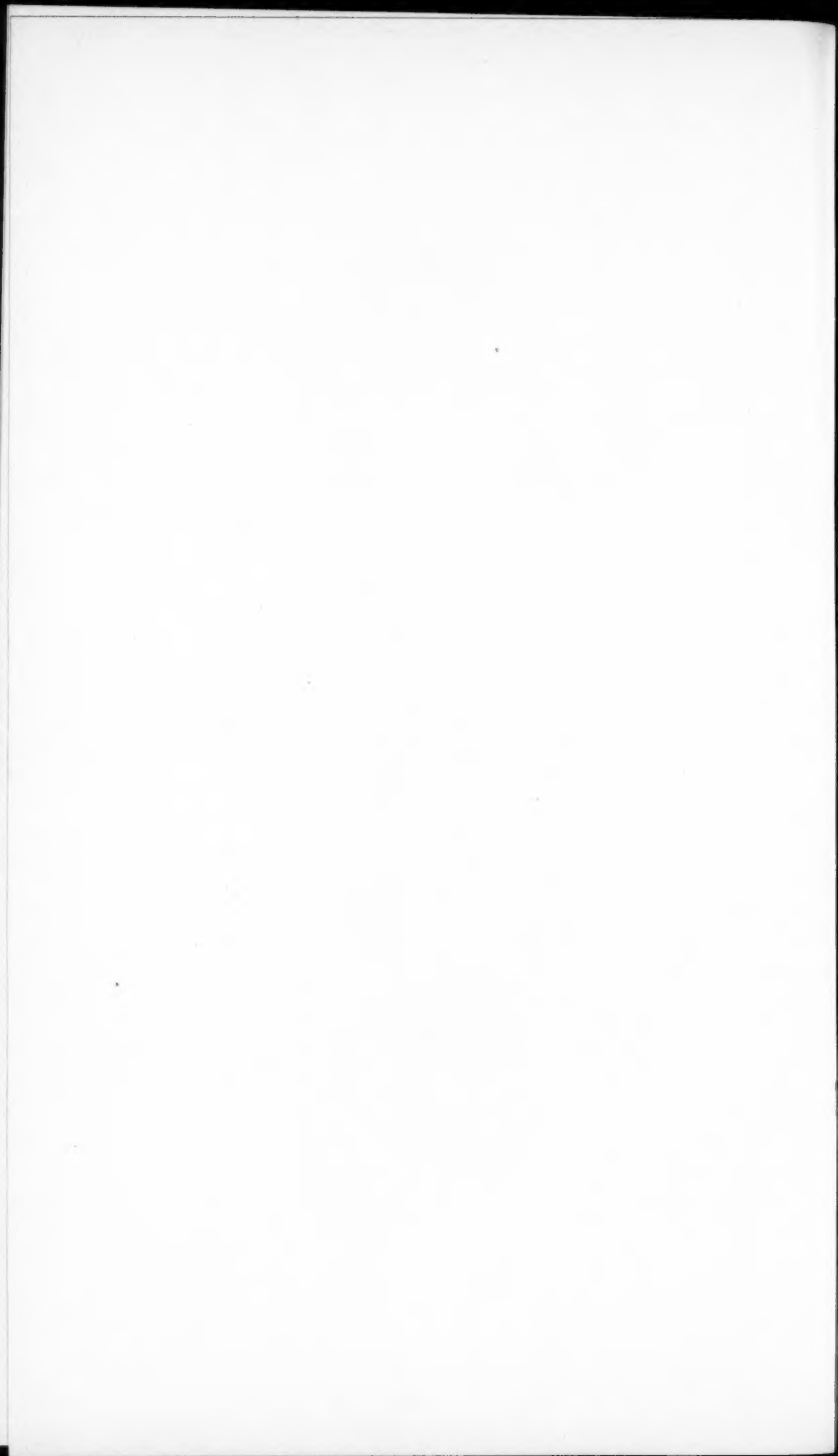
A

B

C

FIG. 4. URNS FROM TUMULUS NEAR CAPEL CYNON.

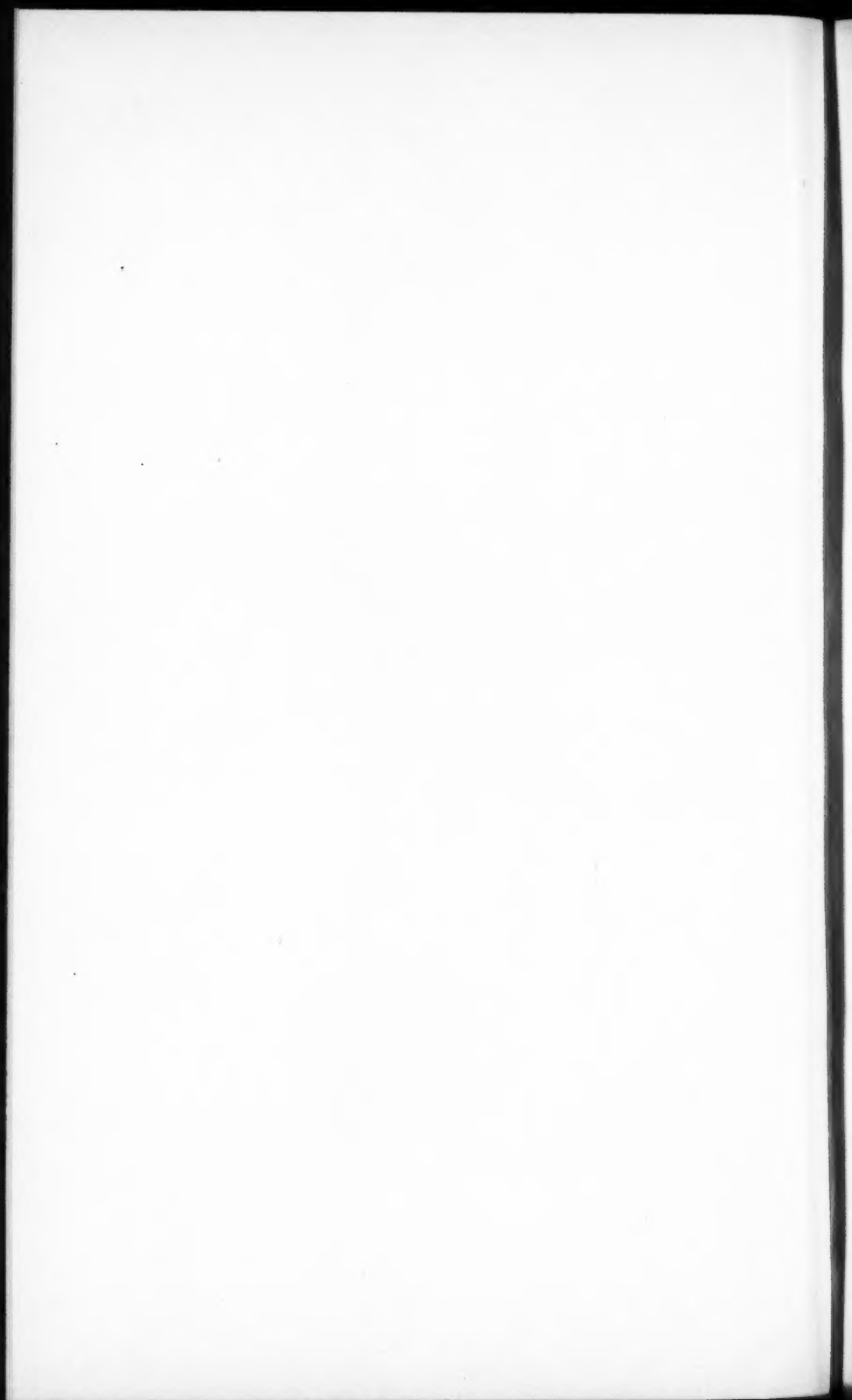






A B C
FIG. 5. URNS FROM TUMULUS NEAR CAPEL CYNON.





evidence that this mound had been at some time disturbed, and probably when stones were dug out, according to report, some forty years ago, for building the outhouses of Wstrws. When this urn was at present discovered, there was still one stone slab standing on its edge, and quite filling up the east end of this trench, whilst another stone covered its bottom, and another stone was over the top of it. The other three stones which completed the "cistfaen," were probably removed when the mound was disturbed on the above occasion. The portion of the second urn (Fig. 3B) was found 4 ft. westward of the place where the first urn (Figs. 3A and 3C) was discovered, in the place under the stones, just beyond the boulder stone (Figs. 1c and 2c). It lay about 4 ft. inside the ring of the mound, in the "cistfaen" (Figs. 1B and 2B). This was placed 3 ft. below the surface, and about 18 ins. deep in the ochreous subsoil, and like the former urn, was covered with earth composed of stones and peat. This urn (Fig. 3B) is not so rude in its make as the former one, and more regular in the incised diagonal lines on it, which, to the width of 4 ins., form a border around its rim. This border is not a raised band terminating abruptly as in the urn (Fig. 3A), but it gradually swells out for 4 ins., and forming a ridge all around its body it gradually tapers towards the base. Judging from the portion of it shown in Fig. 3B, it was nearly of the same dimensions as the other urn, Figs. 3A and 3C, namely, about 1 ft. in height and from 1 ft. to 1 ft. 3 ins. in diameter at the top. It is made of the same kind of clay, and of the same colour inside and outside, and of nearly the same thickness as the other urn described above. It contained ashes and portions of small calcined bones. This urn was quite entire and perfect when discovered, but was unfortunately handled so roughly in taking it out that it was broken to pieces. By its side in the "cistfaen" was found the larger incense-cup (Figs. 4A and 5A). About 3 ft. westward of the place where the urn (Fig. 3B) was

found, there was also found, at about the same depth, and covered over with the same materials as the urns, the "cistfaen" (Figs. 1A and 2A). Within it, in the concavity of its bottom slab-stone, which may be better seen in Fig. 2A, were a quantity of ashes and small pieces of calcined bones. Within it was found also the smaller incense-cup (Figs. 4c and 5c).

The larger incense-cup (Figs. 4A and 5A) is made of the same kind of clay, and of the same colour inside and outside, as the portions of the two large urns. This cup is $2\frac{1}{2}$ ins. in height, 3 ins. in diameter at the top, and 2 ins. in diameter at its base. It is bevelled at its top edge, and marked with incised chevrons around its inside lip. It has two small holes, quite through the side of the cup, nearly in the middle of it. Around the cup outside are two rows of incised chevrons, between two rows of incised parallel lines. Its base is marked with a series of incised parallel lines (Figs. 4A and 5A).

The smaller incense-cup (Figs. 4c and 5c) is $1\frac{3}{4}$ in. in height, $2\frac{1}{4}$ ins. in diameter at its top, and $1\frac{1}{2}$ in. in diameter at its base. It is exactly of the same shape, materials, colours and markings as the larger cup (Figs. 4A and 5A), except that it has on its base, instead of rows of parallel lines, two concentric incised circles, as seen in Fig. 5c. This cup has also two small holes through its side, near the middle of it. If they were used as incense-vessels these holes were doubtless intended for ventilation, that the incense might more freely burn within them. They do not show any stains of oil, so as to lead us to think that they were ever used as lamps, as the suggested use of such vessels by Mr. Birch.

Figs. 1B and 2B give representations of the "cistfaen" in which the urn, or fragment of the urn (Fig. 3c) was found. It is built of six rough mountain gritstones, with its top cover squared roughly, which is 1 ft. in width by 1 ft. 2 ins. in length. Its height inside is 1 ft., that is, just of sufficient height to take in the

beforementioned urn. The "cistfaens" were evidently intended to protect the urns inside them, and especially from the superincumbent weight of the materials of the high mounds which were originally heaped upon them, but which, in the lapse of so many years since these burials took place, have been washed away by the rains of so many ages, leaving only the stones behind.

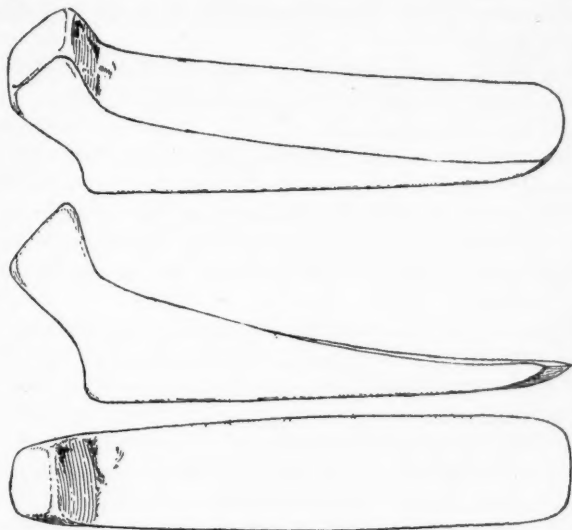


Fig. 6.—Stone Implements found in Tumulus near Capel Cynon.
Scale, $\frac{1}{2}$ linear.

Figs. 1A and 2A show the "cistfaen," in the hollow of the base-stone of which were found ashes and small portions of calcined bones. It is about the same dimensions as the other "cistfaen." Ashes have been found deposited for burial in this way, without any urns, in some other tumuli; but it is not certain whether this was from the poverty of the person thus buried, or from the emergency of these particular cases.

Figs. 4B, 5B, and 6 show a stone found in the same mound. It is doubtful, I think, if it has any connection

with the urns. It is about 4 ins. in length, and 1 in. wide at the base or haft of it; while its blade gradually tapers into a sharp edge. Perhaps it may have been a kind of whetstone, hard but brittle. To me, it seems manufactured too neatly to be classed among the "scrapers" of the Neolithic Stone Age, and too fresh and unstained to believe that it has been lying long amongst the peat of Crug Du. I leave its definition to those who have made such objects their special study.

The contents of these urns consist of four different things, namely, ashes, calcined bones, burnt wood, and some dark oily substance.

The ashes found in them are of a dark colour. It has evidently been so tinted by the colours of the combustibles used to burn the bodies; and perhaps further coloured dark by the water running on them off the peat, penetrating through into the urns, as they had no covers.

Of the unburnt bones, but calcined in the fire, some of them are as much as 3 ins. in length, especially some of the hardest bones, such as portions of the *tibia*, *femur*, and *pelvis*. It is easy to make out to what part of the human body some of these unburnt bones belonged. There are amongst the ashes portions of the spine, fragments of the skull, and splinters of ribs, etc., to be found.

Of half-burnt wood, found charred amongst the ashes, most of it can be made out from its grain to have been a kind of oak. I do not know whether we are justified from this to conclude that the oak was the common wood of the country at the period of these burials at Crug Du, and therefore that it, of consequence, belonged to the Bronze Age. This burial was certainly not a Roman one, for the Romans used better ware for their urns, and often brought over with them fine Etruscan urns to receive the ashes of their dead for burial. Perhaps it may not be very far wrong to consider it a Celtic burial, which belonged to the

Bronze Age, and consequently during the Oak Period, which would account for the numerous portions of charred oak amongst the ashes inside these urns. But as no instrument of any kind has been found here, either of flint, bronze, or iron, we have no certain indications to what period it belonged.¹ But it may nevertheless have been a Celtic burial, for the Celts used to burn the dead, and put the ashes in such rude urns, and they very seldom deposited any instruments with them.

The black oily substance found amongst the ashes, and in some cases permeating deeply into the stones and staining them dark, I conclude to have been some oil, or inflammable substance, poured over the bodies to help in their combustion, and which, dropping down amongst the ashes, was deposited in the urns with it, and was coloured dark by contact with the soil of Crug Du (the Black Mound), so called from its dark, peaty colour.

In addition to the urns which have been described, a visitor to the spot picked up four fragments of what seems to have been a drinking-cup ornamented with chevron patterns.

The above-mentioned Celtic relics were found in Crug Du, on the property of Mr. M. L. W. Lloyd Price, of Bryn Cothi, Nantgaredig, Carmarthenshire, who, as soon as he was informed of the "find," stopped all digging operations in the place until some members of the Cambrian Archæological Association should take it in hand, or order some competent person to superintend it. The fragments of the above-mentioned urns are at present in the care of Mr. Henry Mitchell, Mr. Lloyd Price's tenant at Wstrws House; and the other relics are in the charge of Mr. John Davies, of Pwll Grafel, near Capel Cynon, another tenant of Mr. Lloyd Price, who takes charge of them for him.

¹ The general character of the finds, and the style of the ornament on the urns, are quite sufficient to show that the burials belong to the Bronze Age.—Ed.

THE DISCOVERY OF AN EARLY CHRISTIAN INSCRIBED STONE AT TREFLYS, CARNARVONSHIRE.

BY J. ROMILLY ALLEN, ESQ., F.S.A.

THE discovery of an inscribed stone at Treflys was first reported to the Editor by Mr. E. Alfred Jones, and the present account has been compiled from information subsequently received from Mr. T. E. Morris, Local Secretary for Carnarvonshire, and Mr. Harold Hughes, A.R.I.B.A., of Bangor.

The church of Treflys is situated two miles south-west of Portmadoc, near the coast of Tremadoc Bay.

The inscribed stone was discovered in September last by two workmen, who were employed by the Rev. Canon Lloyd Jones, of Criccieth, to pull down the wall of the churchyard at Treflys for the purpose of extending the area available for burials. The stone was found built into the foundations of the western wall of the churchyard, nearly opposite the western entrance doorway of the church. It has now been placed inside the church.

The monument is an undressed pillar of nearly rectangular shape, 4 ft. 6 ins. long by 9 ins. wide by 8 ins. thick. It no doubt originally stood vertically, the portion at the bottom, which is plain, being buried in the ground to the depth of about 1 ft. 6 ins. to 2 ft.

At the top of the stone is the Chi-Rho Monogram of Christ, and below an inscription in debased Roman capitals, in two vertical lines, reading from the top downwards, as follows :—

IACONVS FILI MIN-
IACIT

The length of the inscription, including the monogram, is 2 ft. 6 ins. The reading of the word FILI is somewhat doubtful, but the rest of the inscription is clear enough. All the letters are capitals, except the *r* at the end of the first name, which is of the minuscule shape.

The principal interest of the Treflys stone is that it adds another example to the comparatively few number of monuments in Great Britain which bear the Chi - Rho Monogram of Christ. Those which are known up to the present are as follows :—

Cornwall.

St. Just.
St. Helen's Chapel.
Phillack.
Doidon Headland.
Southill.

Carnarvonshire.

Penmachno.
Treflys.

Wigtonshire.

Kirkmadrine (3).
Whithorn.

A study of these shows very clearly the way in which the early forms of the equal-armed cross were evolved from the Chi-Rho Monogram, as explained in



my *Early Christian Symbolism* (p. 91). The monogram on the inscribed stone at Doidon Headland, Cornwall, is the one that approximates most nearly in shape to the monogram on the Treflys stone. Of the monuments given in the list, those at Penmachno, Kirkmadrine, and Whithorn are probably the oldest, because the inscriptions are in horizontal lines, and entirely in capital letters. Next comes the inscription at St. Just, which, although all in capitals, reads vertically instead of horizontally. Lastly, there are the inscriptions at Doidon Headland, Southill, and Treflys, with vertical inscriptions, and some of the letters of the minuscule shape. The oldest group may perhaps be assigned to the fifth century, and the latest (to which the Treflys stone belongs) to the sixth century.

The examples of the Chi-Rho monogram in Cornwall are illustrated in Mr. A. G. Langdon's Paper on the subject in the *Archæologia Cambrensis*, 5th Series, vol. x (1893), p. 97.

When Professor John Rhys has had an opportunity of examining the Treflys stone personally, it is to be hoped that he will give us his opinion thereon.

THE ROMAN INSCRIPTION AT CARNARVON.

BY PROFESSOR J. E. LLOYD.

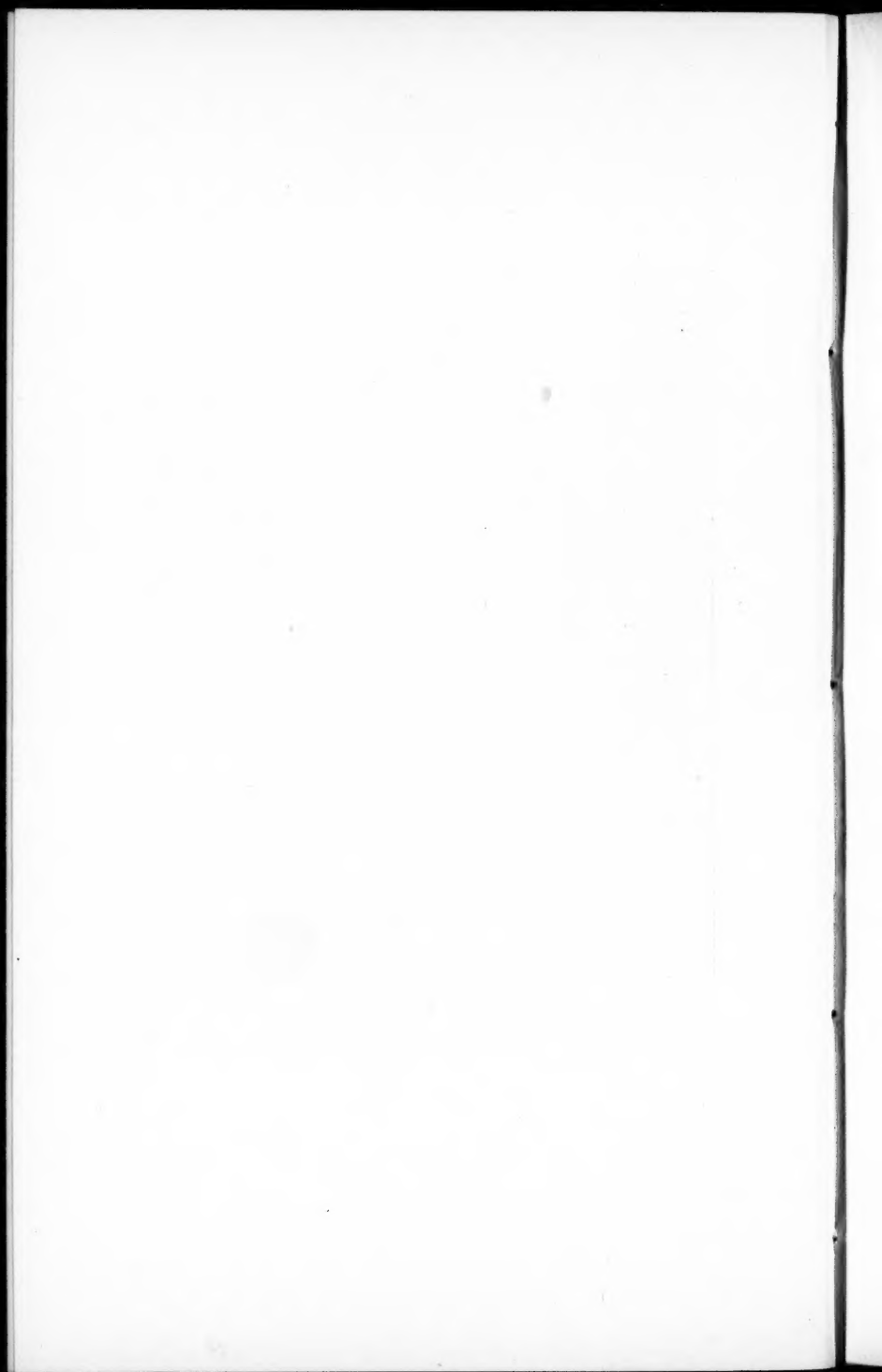
WHEN a new vicarage was being built at Llanbeblig, close to the town of Carnarvon, and on the site of the Roman fort of Segontium, there was discovered, in November, 1845, a slab 18 ins. long by 8 ins. wide, which bore part of a Roman inscription. The discovery was announced in a letter sent by Mr. James Foster, of the National School, Carnarvon, to the editor of *Archæologia Cambrensis*, and inserted in the first number of that journal (1st Ser., vol. i, pp. 77-79). In December, 1852, Mr. Foster again wrote to say that a second slab had been found in the vicarage garden, which was evidently part of the same inscription (*Archæologia Cambrensis*, 2nd Ser., vol. iv, pp. 71-2). Both stones were handed over to the museum then being formed in the Castle of Carnarvon. They were duly described in 1873 in the seventh volume (No. 142, p. 44) of the *Berlin Corpus of Inscriptions*, and explained by Hübner, following Becker (*Rhein. Mus.*, 1858, 259), as containing a record of building done by the first cohort of Sunuci, in the time of Septimius Severus and his son Caracalla. On the occasion of the visit of the Cambrian Archæological Association to Carnarvon in 1877, the stones were inspected, and it was then noticed that the second slab was without the two portions which in Mr. Foster's drawing of 1852 (reproduced opposite p. 72 of the 1853 volume of *Archæologia Cambrensis*) are marked off by lines, suggesting that they were loose fragments. Westwood soon after described the stones in *Lapidarium Walliæ* (pp. 172-3), and his drawings (Plate lxxxi, Nos. 8 and 9) show that, since his examination of them, there has been no further loss.

The Carnarvon Castle museum is not open to the

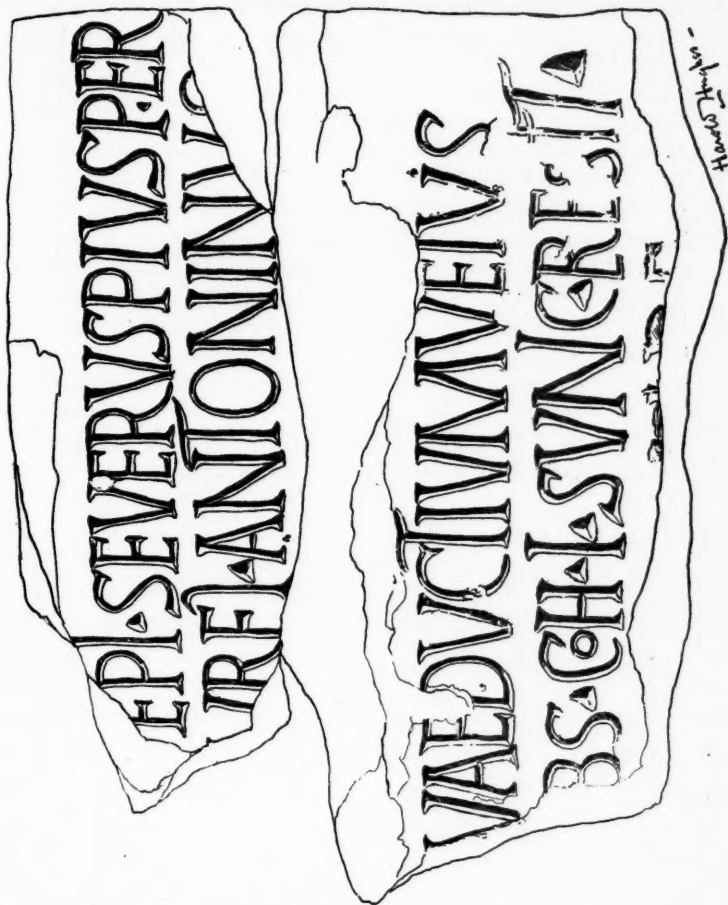
public, and, having noticed no recent reference to the stones by anyone who had seen them, I ventured last spring to make some inquiries as to their whereabouts. Through the kind offices of Mr. T. Hudson Williams, and the courtesy of the Deputy-Constable of the Castle, Mr. Charles A. Jones, who joined us in our search, I was enabled in May last to see them for myself, and to satisfy myself that the current reading of them was substantially correct. It seemed to me, however, most desirable that steps should be taken at once to obtain accurate reproductions, in accordance with modern methods, of the inscription, lest through any accident it should cease to be available for study, and scholars should be left with only the antiquated drawings of the middle of the last century to guide them as to its interpretation. Mr. C. A. Jones expressed his readiness to offer all necessary facilities for carrying out this design, and, accordingly, on August 8th, the stones were photographed by Mr. J. Wickens, Upper Bangor, and careful rubbings were taken by Mr. Harold Hughes. The reader of this number of *Archæologia Cambrensis* is presented with the results.

The re-examination of the stones does not add much, I think, to our previous knowledge. Both the photograph and the rubbing reveal at the bottom of the lower slab the tops of letters given by Mr. Foster as VIFF, but overlooked by Westwood altogether. It is difficult to say what they may have been. With Hübner, one may read the rest . . . (s) EPT · SEVERVS PIVS PER (*tinax* M.A.) VREL · ANTONINVS (. . *arcus*? AQ¹) VAEDVCTIVM VETVS (*tate conla*) BS · COH · I · SVNIC · RESIT · i.e., Under the emperors Septimius Severus Pius Pertinax, and Marcus Aurelius Antoninus (Caracalla was a nickname), the first cohort of Sunici restored the conduit arches, which had collapsed through decay. The limits of date implied in the names of the emperors are given by Haverfield as 198 and 209 A.D.

¹ These two letters appear in Mr. Foster's drawing.



(Catalogue of Roman Inscribed and Sculptured Stones in the Grosvenor Museum, Chester, 1900, p. 7). The Sunici,



Roman Inscription at Carnarvon.

or Sunuci are known from a passage in the *Histories* of Tacitus (iv, 66), and one in the *Natural History* of Pliny (iv, 31), to have been a German tribe settled to

the west of Cologne, probably (as Heraeus suggests) between the Meuse and the Roer. The *cohors prima* furnished by this tribe to the Roman auxiliary forces is known to have been in Britain in the year 124 A.D. (*Corpus Inscr. Lat.*, vii, No. 1195), and it is therefore natural to suppose that it formed the permanent garrison of the fort of Segontium (Pauly-Wissowa, *Real-Encycl.*, iv, 344). Two or three new points of interest may be briefly touched upon. The most important is the fact, not hitherto recorded, that the N of *Sunici* has an I infixed, thus, *svnc*, and that the inscription, therefore, supports the form *Sunici* against the *Sunuci* of editors of Tacitus and Pliny. Another point is, that the clear space after the s of *VLTVS*, as well as the straight edge of the slabs on the right hand of the photograph, proves that no part of the inscription has been lost on this side. It is also perfectly clear that the two slabs are parts of the same stone, and that the whole may be safely read as one inscription.

Cambrian Archaeological Association.

REPORT OF THE FIFTY-EIGHTH ANNUAL MEETING,

HELD AT

CARDIGAN,

ON MONDAY, AUGUST 15TH, 1904,

AND FOUR FOLLOWING DAYS.

President.

R. H. WOOD, Esq., F.S.A.

President-Elect.

J. W. WILLIS-BUND, Esq., F.S.A.

Local Committee.

Chairman.—C. MORGAN-RICHARDSON, Esq., Noyaddwilym.

Vice-Chairman.—HERBERT M. VAUGHAN, Esq., Plas, Llangoodmore.

Adams, S. G., Esq.	..	...	St. Mary's Street, Cardigan.
Bowen, J. B., Esq.	...	...	Llwyngwair, Newport.
Colby, J. V., Esq.	...	...	Ffynone.
Daniel, John, Esq.	...	...	High Street, Cardigan.
Davies, D. G., Esq.	...	...	Castle Green.
Davies, Rev. D. H.	..	...	Cenarth Vicarage, Carmarthenshire.
Davies, Rev. D. H.	...	...	Vicar of Verwick.
Davies, Rev. D. O.	...	...	Bryneirin, Penbryn.
Evans, Col. W. Picton	...	...	Treforgan.
Evans, Rev. D. J.	...	...	Cardigan Vicarage.
George, J. P. M., Esq....	...	...	Rhydgarwenn.
Griffith, Mrs.	...	...	Llwynduris.
Herbert, Rev. D. W.	...	...	Tremain Vicarage.
Howell, Col. J. R.	...	...	Pantgwyn.
Hughes, Joshua, Esq.	...	...	Rhosygader, Blaenannerch.
Hughes, Rev. George	...	...	St. Mary's Street, Cardigan.
James, Miss Alice	...	...	Cwm Morgan, Cardigan.
James, W. E., Esq.	...	...	Cwm Morgan, Cardigan.
Jones, Morgan, Esq.	...	...	Penylan, Llandugwydd.
Lewis, Wm., Esq.	...	...	Lloyd's Bank, Cardigan.
Mathias, Edward, Esq., Mayor	...	...	Cardigan.
Mitchell, Dr. J. F.	...	...	Cardigan.

Local Committee.—Continued.

Morgan, Rev. Isaac	...	...	Eglwysrwrw Vicarage.
Phillips, Mrs.	...	...	Bank House, Cardigan.
Potter, G. W., Esq.	...	...	Black Lion Hotel, Cardigan.
Pritchard, John, Esq.	...	...	The Priory, Cardigan.
Pritchard, Mrs.	...	...	The Priory, Cardigan.
Puddicombe, Mrs.	...	...	Tresaith, Cardiganshire.
Reddie, W. G., Esq.	..	...	Penrallt, Aberporth.
Rees, Dr. D.	...	...	County School, Cardigan.
Spittle, J. L., Esq.	...	...	Alma Grange.
Stephens, J. W., Esq.	...	...	Glanolmarch.
Vaughan, Mrs.	...	...	Plas Llangoedmore.
Webley-Parry, Mrs.	...	...	Reading.

Hon. Treasurer.

Wm. Lewis, Esq., Lloyds' Bank.

Hon. Local Secretary.

Rev. D. H. Davies, Vicar of Verwig and Mount, Cardigan.

General Secretaries of the Association.

Rev. Canon R. Trevor Owen, F.S.A., Bodelwyddan Vicarage,
Rhuddlan R.S.O.

Rev. C. Chidlow, M.A., Lawhaden Vicarage, Narberth.

EVENING MEETINGS.

TUESDAY, AUGUST 16TH, 1904.

A PUBLIC MEETING and Reception was held in the Guildhall at 8 P.M.

The Corporation of Cardigan gave its official welcome to the Association, the Mayor and Mayoress (Mr. and Mrs. E. Mathias) receiving the guests at the entrance of the hall. Wearing his robe and chain of office, and with the two silver maces of 1647 on their crimson cushion by his side, the Mayor, ably assisted by the Mayoress, made an ideal host. About two hundred persons attended the reception; most of the "Tivysiders" and leading inhabitants of Cardigan were present.

The Mayor said it afforded him very great pleasure to welcome the Association to the ancient town and borough of Cardigan. It was now half a century since it visited this town, and he felt highly honoured that it fell to his lot to have the duty of offering the members a hearty welcome, on behalf of himself, the Corporation, and burgesses. He sincerely trusted all would enjoy their sojourn in the town, and hoped it would be of benefit to them. He wished to avail himself of this opportunity to render his thanks to the members of the Corporation for their assistance to him in making this historic reception a success.

Mr. Willis-Bund, in reply, said: "It is my duty, on behalf of the Association, to return you our most sincere thanks for the hospitality which you are showing us to-night, and to the members of the Corporation for the very kind way in which you have received the Association. The Association visits many towns throughout Wales; and, although Cardigan cannot boast being one of the largest boroughs, there is none to which it has gone, or will go, where the welcome has been warmer, or the treatment better, than we have received at your hands."

Archdeacon Thomas having taken the chair, a vote of sympathy with the President, Mr. R. H. Wood, F.S.A., in consequence of the recent loss he had sustained by the death of Mrs. Wood, was passed in silence. The duly elected President for the coming year, Mr. J. W. Willis-Bund, F.S.A., at once proceeded to deliver his Presidential Address on the fascinating subject of Cardiganshire Tumuli and Earthworks, their proper treatment, and the lessons they can give us on the history of the earliest settlers in the county.

Colonel Gwynne-Hughes, Glancothy, proposed a vote of thanks to the President for his address.

Sir Henry Howorth, President of the Archæological Institute, in seconding, said he felt it an impertinence to rise at a meeting of the Association. It was the one Society which it seemed to him had kept up a standard of work at the level which he had wished had been kept up elsewhere. The address had interested him exceedingly, and it showed that a vast quantity of the early history preserved in the Irish Chronicles was really trustworthy. He thought the graves had pretty well told their story of the conditions of early life; but the earthworks had as yet been almost silent. Some of them were built under different conditions and against different enemies, and they had a tale to tell. Sir Henry said it was the great delight of his life to come to Wales, and he was very proud of his acquaintance with the Welshmen in Parliament. He had never seen men with such an extraordinary capacity; and there was an enormous future before the country that was turning out such men.

The vote was heartily accorded, and Mr. Willis-Bund briefly responded.

The Rev. Hartwell Jones, Rector of Nutfield (Surrey), proposed a vote of thanks to the Mayor and the inhabitants of Cardigan for the reception given them that night.

Sir Henry Howorth, seconding, said he should like to include the Mayoress in the vote. He had always held that this country had been made by the public spirit of the men who had administered its local affairs; and it was a pleasure to come to a town like this, so well governed, and with such a handsome Mayor.

The proposition was carried, and the Mayor briefly responded.

During the evening, the Ladies' Choir, conducted by Mr. D. B. Davies, rendered a pleasing programme, assisted by the Misses Griffiths, Miss Williams, Miss Lizzie Lewis, and Miss Phillips. At an interval, light refreshments were partaken of.

THURSDAY, AUGUST 18TH, 1904.

A Public Meeting was held in the Guildhall at 8 P.M.

The Chair being taken by the President, a paper was then read by Professor Anwyl on "The Early Settlers of Cardiganshire."

At the conclusion of the paper the President proposed a vote of thanks to Professor Anwyl, which, being seconded by Mr. Edward Owen, of London, was heartily accorded.

Mr. W. Riley next gave an account of his investigations of tumuli at the mouth of the Ogmore river in Glamorganshire, and, by exhibiting "finds," made his subject doubly interesting. Mr. Riley took his hearers in imagination to a large sandy waste, which was in a very different condition before the eleventh century. Here, on this plain, he commenced his investigations, first coming across stones circling round a centre stone, near each of which he discovered large

numbers of implements. He conjectured that the centre stone was used by a foreman, who superintended the work of his men sitting around him. The only conclusion he could come to was that the men were disturbed while at work, and had to desert their implements. Renewing his search, he found remains of the men described; and he was convinced that the land was peopled over an immense number of years. He found no less than twenty-three kinds of arrow-heads, exquisitely manufactured, and other relics, which probably were used for compounding poison for the arrows. Mr. Riley then spoke of the cists which he examined, and said from the manner of burial it was evident that family ties were very strong. The bodies were interred with their knees touching their chins on the clay subsoil, covered with sand, with stones laid on top to prevent the sand being blown away. The skeletons were in perfect order, but when in absent-mindedness he tried to pick one up to take it away, it crumbled like ashes.

At Mr. Riley's request, Professor Hepburn, of Cardiff, then compared parts of a complete skeleton found in the Ogmores tumuli with modern skulls and casts of limbs: showing, by the comparative length of the arms and legs, and by the straightness of the face of the skull as compared with the negro's, that the men of those days could not have been blacks, though there was a possibility of their having been yellow-skinned. He also demonstrated that their work must have necessitated continual squatting, which had its effect on the thigh-bones.

Thanks of the meeting were accorded Mr. Riley for his address, and Professor Hepburn for his explanation, and the meeting then ended.

After the Public Meeting was over, the members of the Association held their Annual General Meeting, at which the following Report was read:—

THE ANNUAL REPORT OF THE ASSOCIATION.

The Journal.—The following Papers have been published in the *Archæologia Cambrensis*, between July, 1903, and July, 1904:—

Prehistoric Period.

- "An Exploration of Some of the Cytiau in Tre'r Ceiri." By the Rev. S. Baring-Gould and R. Burnard.
 "The Early Settlers of Carnarvonshire." By Prof. E. Anwyl.

Early Christian Period.

- "Some Traces and Traditions round Llangybi." By Dr. Walter Williams.
 "Caerwent." By Mrs. M. L. Dawson.
 "The Cross of Irbic at Llandough, Glamorganshire." By J. R. Allen.
 "Incised Cross at Ystafell-fach, Brecknockshire." By W. T. G. Lewis.
 "The Early Life of St. Samson of Dôl." By the Rev. W. D. Bushell.
 "St. Brychan, King-Confessor." By the Rev. S. Baring-Gould and the Rev. J. Fisher.
 "Is Porth Kerdin in Moylgrove?" By the Rev. A. W. Wade-Evans.

Mediæval Period.

- "The Oldest Parish Registers in Pembrokeshire." By the Rev. J. Phillips.
 "Gileston Church, Glamorganshire." By G. E. Halliday.
 "The Architectural History of the Cathedral Church of St. Deiniol, Bangor." By Harold Hughes.
 "Partrishow Church, Brecknockshire." By the Ven. Archdeacon Thomas.
 "A History of the Old Parish of Gresford in the Counties of Denbigh and Flint." By A. N. Palmer.
 "Penreth." By A. Hall.
 "The Origin of the Peverils." By Pym Yeatman.
 "The Church of St. John the Baptist, Newton Nottage, Glamorgan." By G. E. Halliday.
 "The Vairdre Book." By Dr. H. Owen.
 "The Church of Saints Mael and Sulien, Cwm, Flintshire." By Harold Hughes.

The following books have been received for review :—

- "Gerald the Welshman." By Dr. H. Owen (David Nutt). 2nd edition.
 Fenton's "History of Pembrokeshire." Reprint, edited by Ferrar Fenton.
 "Dunstable and its Surroundings." By Worthington G. Smith (Homeland Association, Ltd.).

The thanks of the Association are due to Mr. G. E. Halliday, Mr. Harold Hughes, and Dr. Walter Williams, for original drawings made to illustrate their papers in the *Journal*; and to Mr. J. E. Griffith, the Rev. E. Hermitage Day, the Rev. J. T. Evans, and Mr. Guy Clarke, for permission to reproduce their photographs of various archæological objects of interest.

The Association are indebted to the Rev. Canon Rupert Morris for compiling the Index to the volume of the *Journal* for 1903.

The photographs of the cast in the Cardiff Museum of the Cross of Irbic at Llandough were taken by Mr. Alfred Freke, of Cardiff, and paid for out of the special illustration fund.

As the balance of the local fund of every Annual Meeting is paid to the Treasurer on the understanding that, after paying all liabilities it is to be expended on illustrating the antiquities of the district or county in which the meeting is held, a portion, therefore, of the local fund of the Portmadoc meeting has been devoted to obtaining accurate plans of the castles at Harlech and Criccieth, the work of the survey having been entrusted to Mr. Harold Hughes. An attempt is also being made to procure good photographs of typical specimens of Carnarvonshire church plate. The fine chalice and paten at Beddgelert have been photographed, but Mr. E. Alfred Jones, who compiled the catalogue of the church plate in the temporary local museum at Portmadoc, states that the difficulties of getting photographs of many of the examples are almost insuperable. It is earnestly to be hoped that these difficulties will be overcome by the kind cooperation of the local clergy.

Amongst the recent "finds" of antiquities in Wales that have been reported to the Editor are the following :—

1. Find of sepulchral cists, etc., of the Bronze Age, at the mouth of the Ogmore river, Glamorganshire, by Mr. W. Riley, of Bridgend, who has promised to write an account of his explorations for the *Journal*.

2. Find of cinerary urn of the Bronze Age in a tumulus in the Staylittie district, near Llanidloes, Montgomeryshire, by the Rev. E. K. Jones, of Wrexham, who has contributed a paper on the subject to the *Journal*.

3. Find of Late-Celtic bronze enamelled horse-trappings, near Neath, Glamorganshire, by Dr. Edwards, who has expressed his willingness to allow the objects to be illustrated in the *Journal*.

The Committee take this opportunity of calling attention to the important works being carried out by the Pembrokeshire Association for the Protection of Ancient Monuments, both as a body and by its individual members. These include—

1. The repairing of Haverfordwest Castle.

2. The repairing of Roche Castle.

3. The acquiring of a lease of Lawhaden Castle from the Ecclesiastical Commissioners.

4. The restoration, by Dr. Henry Owen, of St. Leonard's Well at the Rath, near Haverfordwest.

Funds are urgently needed for the repairs of Carew Castle, and it is hoped that the Association will assist the County Association in raising an adequate sum of money to prevent this fine old ruin from falling to pieces through the effects of senile decay.

Obituary.—The Committee have, with great regret, to announce the deaths of The Right Hon. Lord Harlech, one of the Patrons; Mr. Thomas Price, your Local Secretary for Montgomeryshire; and Mr. E. H. Owen, F.S.A., who so kindly presented several volumes required to make up the official set of *Archæologia Cambrensis*.

The retiring members of Committee are Mr. Ward, F.S.A.; Mrs. Allen, and Mr. Banks; and your Committee recommend their re-election.

The elections of the following members have to be confirmed:—

ENGLISH AND FOREIGN.

Sir Henry Hoyle Howorth, K.C.I.E., D.C.L.,
F.R.S.

Architectural Library, Berkeley, California

G. C. T. Treherne, Esq., 28, Bedford Row, W.C.

Sir Owen Roberts, Laybourne, Witley, Surrey

Board of Education, South Kensington.

Proposed by

Ven. Archdeacon Thomas.

Canon Trevor Owen.

Rev. C. Chidlow.

Mr. T. E. Morris.

Canon Trevor Owen.

NORTH WALES.

Anglesey:

Rice R. Williams, Esq.

Canon Trevor Owen.

Carnarvonshire:

Rev. J. C. Morrice, Bangor

Mr. Harold Hughes.

Merionethshire:

R. Jones Morris, Esq., Tycerrig, Talaarnau

Canon Trevor Owen.

The Marches:

Miss A. Hughes, Heath Lodge, Shrewsbury

Rev. C. Chidlow.

	SOUTH WALES.	Proposed by
<i>Brecknockshire :</i>		
Davies, E., Esq., Brecon	.	Mr. C. Wilkins.
Owen, Rev. J., B.A., Llanelwedd Vicarage	.	Mr. G. Griffiths.
<i>Cardiganshire :</i>		
Darlington, J. Esq., H.M.I.S. Aberystwyth	.	Canon R. Trevor Owen.
Jones, Rev. E. T., B.A., Llangunllo Vicarage	.	Mr. J. W. Phillips.
James, W. E., Esq., Cwm Morgan	.	Mr. J. Hughes.
Pritchard, Dr., Priory, Cardigan	.	Mr. J. Hughes.
Pritchard, Mrs., Priory, Cardigan	.	Mr. J. Hughes.
Williams, Rev. T. M., B.A., Llanarth Vicarage	.	Mr. J. Hughes.
<i>Cardmarthenshire :</i>		
Davies, Rev. W., Llanfihangel Vicarage	.	Rev. J. Thomas.
Phillips, Major R. S., Plas-cwrt-hir	.	Mr. H. W. Williams.
<i>Glamorganshire :</i>		
David, W. W., Esq., M.D., The Glog	.	Mr. J. Ignatius Williams.
Davies, Chas., Esq., Merthyr	.	Mr. C. Wilkins.
Griffith, Rev. J., Nantymoel	.	Prof. Rhys.
Hook, Rev. P., Presbytery, Neath	.	Rev. J. Fisher.
Jenkins, Mrs., 74, Cardiff Road, Llandaff	.	Rev. C. Chidlow.
Thomas, J. Lynn, Esq., C.B., F.R.C.S., Cardiff	.	Mr. H. W. Williams.
Tyler, Mrs. Trevor, Llantrithyd	.	Mrs. Allen.
<i>Monmouthshire :</i>		
Anthony, Miss, The Grove, Caerphilly	.	Rev. C. Chidlow.
Brook, J. C., Esq., Public Library, Newport	.	Mr. A. E. Bowen.
Bradney, J. A., Esq., Tal-y-coed, Abergavenny	.	Archdeacon Thomas.
<i>Pembrokeshire :</i>		
Bushell, Rev. W. Done, Caldy Island	.	Mr. Laws.
Chandler, Mrs., The Valley, Narberth	.	Rev. C. Chidlow.
Dawes, T. R., Esq., M.A., Pembroke Dock	.	Rev. C. Chidlow.
Jones, E. D., Esq., Fishguard	.	Rev. C. Chidlow.
Owen, J. M., Esq., M.R.C.S., Fishguard	.	Mr. H. W. Williams.
Thomson, T. Pickthorn, Esq., M.D., Goodwick	.	Mr. H. W. Williams.
<i>Radnorshire :</i>		
Thomas, Rev. J. J., Rhayader	.	Rev. M. H. Jones.
Thomas, R. Wellings, Esq., Llandrindod Wells	.	Mr. J. Griffiths.

The Committee recommend that a grant be made of £10 for transcribing historical documents bearing on the history of Welsh Castles, particularly those of Criccieth, Harlech, and Cardigan.

The Committee suggests that Shrewsbury shall be chosen for the place of meeting for 1905.

FRIDAY, AUGUST 19TH, 1904.

A Public Meeting was held in the Guildhall at 8 P.M. In the absence of the President, Archdeacon Thomas occupied the Chair. In a *resumé* of the work of this year's meeting, the Chairman said they had been singularly happy in having so many taking an interest in the proceedings, and in almost every place visited they heard a paper that had been carefully prepared for their edification.

Mr. Laws, F.S.A., then gave a short address upon Pentre Evan farm outbuildings. In olden days, he said, Welshmen were held up to ridicule for their love of pedigree, but that was a thing they had partly overcome. Pentre Evan house was mentioned in all the works of pedigree writers. It was one of the most typical of pedigree houses in the county of Pembroke, and formerly the home of the family of Evans; it then passed to the Bowens, whose descendants are now at Llwyngwair. It probably dated from 1395, and from the fact of the walls being looped for purposes of defence. The lower storey was not inhabited. There was only one fireplace; the windows of the upper storey were Tudor in character.

Mrs. Allen exhibited a rubbing of a cross at Capel Colman, which she had taken, and said that, although there were comparatively few such monuments in Pembrokeshire, there were a great number of them in Glamorganshire. The cross is of wheel shape.

Mr. Laws, speaking on effigies of Pembrokeshire, said there were a great many of them, and some of peculiar type. They had been, however, battered about, and it was very difficult to get certain details in except under very favourable light. Mr. Laws handed round some interesting pen-and-ink drawings executed by Miss E. Edwards, showing effigies in plan and elevation view from several parts of Pembrokeshire.

Sir Henry Howorth mentioned the mine of pure alabaster, free from red grains, at Nottingham, which had led to the introduction of a school of sculptors, and inquired whether the effigies Mr. Laws had spoken of were of this stone; but the latter replied that, except at Nash, they were not.

Mr. Lleufer Thomas, M.A., said his was the pleasant duty, at the close of that gathering, to propose the best thanks of the Association to those ladies and gentlemen who had cooperated in the work by reading Papers, which had been, he thought, a feature of the gathering.

The Rev. Hartwell Jones seconded the vote, and said the meeting had been of exceptional interest.

The Rev. G. Eyre Evans, supporting the vote, remarked on the fact that the meeting had brought prominently to their notice the historical school of younger men and women who were following in their footsteps. They saw the attention that was being paid by them to the history of the country in which they lived. They had had the pleasure of listening to representatives of that school which was going so splendidly in Cardiganshire into all records, and bringing the fruit of their labours before that Association of men and women, who were no mean judges.

The vote having been accorded, Professor Lloyd, of Bangor, said he had the pleasant duty of asking the meeting to offer a vote of thanks to the Mayor and Corporation for the kindly reception they had given them. Besides acknowledging the free use of the Guild-

hall, he thought they also might thank the Corporation for the delightful weather and scenery. The motion was seconded, and unanimously carried.

Sir Henry Howorth proposed a similar vote to the committee who had done the laborious work connected with the visit. He wished to thank them for the distinction they had given him the previous night, in electing him as one of their Vice-Presidents; and as he could only think it was because they wished to honour the Royal Archæological Institute of Great Britain and Ireland, which knew that Association better than did any other outside Wales, he would not fail to acquaint them of what had been done. The speaker continuing, referred to the excellent manner in which the secretarial work had been carried out by the Rev D. H. Davies and Rev. C. Chidlow, M.A.

Mrs. Allen seconded the vote, which was carried with acclamations.

Mr. Iltyd Nichol, of Ham (South Glam.), proposed a vote of thanks to the two Secretaries, and to the Hon. Treasurer, Mr. W. Lewis, Lloyd's Bank.

Mr. T. E. Morris seconded the motion, which was unanimously carried.

Mr. Morgan Richardson, Chairman of the Local Committee, responded to the vote accorded to the Committee, and said he was sorry they had not succeeded in doing more than they had done. They had done their best under the circumstances. He took the opportunity to acknowledge the amount of work done by Mr. H. M. Vaughan, as Vice-President, and by their Local Secretary, the Rev. D. H. Davies. He appealed to the Association to help them in preventing any further decay at Cilgerran Castle. During the time he had known it, it had much crumbled away, and they would be very grateful to have suggestions to carry out what would help to preserve the structure. The Rev. D. H. Davies also briefly responded, and only wished that the duties that had devolved upon him had been better done and accomplished. He was desirous of expressing publicly his sincere thankfulness to all he had to do with: to Mr. Chidlow for the advice given him, the Chairman and other members of the Committee, and to Mr. W. E. James for help in secretarial work at the commencement.

Mr. H. M. Vaughan having also replied, the Chairman remarked that one of their members, a confirmed bachelor, that year was celebrating his silver wedding with the Association. He referred to Canon Trevor Owen, and had mentioned the matter as a recognition of his services.

Reviews and Notices of Books.

CARDIGANSHIRE : ITS ANTIQUITIES. By the Rev. GEORGE EYRE EVANS.
Aberystwyth, 1903.

THIS most interesting book possesses in a marked degree the defects of its excellent qualities; and the mischief of it is, that the more serious the view taken of the dignity and value of archæology by its reader, the more likely is he to lose sight of its positive merits in its obvious deficiencies. In addition to being a "Minister of the Gospel," as he proclaims himself on his title-page, the author is also a journalist: he is the "Philip Sidney" of the *Welsh Gazette*, a weekly newspaper published at Aberystwyth. Now "the genesis of this book being so" (to adopt the author's own explanation), namely, that it is merely a collection of the articles contributed by Mr. Evans to that newspaper, it necessarily happens that, being merely glorified journalism, it has all the charm of lively journalism for the casual reader, but little of the scientific accuracy or balanced reasoning that would make it of real value to the serious antiquary. Its real place in archæological bibliography having been thus hinted at, we will at once proceed to set forth briefly just what the book contains. It is a record of personal visits to every one of the parish churches of Cardiganshire, told in the graphic style of the modern journalist, and, therefore, always interesting and eminently readable. Nothing that came under Mr. Evans's eye that in any way savoured of antiquity missed its way into his note-book; with the result that we have here a large collection of facts respecting Cardiganshire parishes that have never previously been recorded, and that would without doubt soon have vanished or been forgotten. These are positive merits for which we thank Mr. Evans, and for which we bespeak a hearty support of his book from our members. An especially important and interesting feature in the descriptions of the different churches and their furniture is the generally admirable and accurate account of the communion plate belonging to each.

It is, indeed, easy to see that Mr. Evans's visit to many a church was prompted mainly by his desire to examine and describe those important relics of the past; and, though much too good a newspaper man to lose a nice bit of folk-lore or a striking feature or landscape, he has generally hastened to handle chalice and paten as good old Isaak Walton his worms, "as though he loved them." The result is that while the church plate of no other Welsh county has been described with such care and completeness as that of Cardiganshire in Mr. Evans's book, this very excellence—upon which we most heartily congratulate him—throws his general account of the parish churches somewhat out of proportion. This

is all the more perceptible where the church is one of more than ordinary architectural importance, such as St. Mary's, Cardigan. Indeed, just as Mr. Evans is strong on church plate, so is he weak on architectural details. Thus, as to the church we have just named, he calls us to "picture, if you can, the members and retainers of this court (that is, the court of Gruffudd ap Rhys—early thirteenth century) doing their acts of devotion in this very chancel." We at once confess our inability to conjure up the necessary imagination, for it is fettered by the recollection that this very chancel is much later than the days of Gruffudd ap Rhys. It is, however, only fair to say that where the church plate has been of such character as to leave Mr. Evans's attention free for other matters, he gives us fairly good descriptions of the churches. This is notably the case with Llanwenog church (where he appears to have had the assistance of Lient.-Col. Davies-Evans), and with the most interesting little church of Mount, near Cardigan. Next to the communion vessels, Mr. Evans loves the study of the pariah registers and account books, and he has made good use of the opportunities which have been afforded him for making extracts of their most interesting items. Local antiquaries will probably discover errors here and there, but the book seems to be commendably free from the "howlers" perpetrated by the ordinary country reporter when dealing with antiquarian subjects. Mr. Evans has perpetuated Sir Samuel Meyrick's ascription or dedication of Llanarth church to St. Vylltyg, whereas Mr. Edward Owen, in his *Catalogue of the MSS. relating to Wales in the British Museum*, has shown that the true dedication is to Meilig. Is Mr. Evans sure that the parish of Llanddeiniol was ever called by the name Llandinall? We doubt whether there is any other ground for the idea than a mis-spelling. The book has a number of illustrations, and those of the various chalices and patens are of the utmost value. In other subjects, the delicate drawings of Mr. Weight Matthews have not always been successfully reproduced.

Archaeological Notes and Queries.

HEAD OF CROSS AT ST. DAVID'S, PEMBROKESHIRE.—When I saw this fragment of a pre-Norman cross some years ago, it was lying in the garden of the Chancellor's house at St. David's, which was at that time occupied by the late Dean Allen. The cross-head is orna-



Head of Cross at St. David's, Pembrokeshire: Front.

mented on both front and back with interlaced work surrounding a central boss. The interlaced work does not extend right to the extreme ends of the arms of the cross, as is usually the case. It will be noticed that the interlaced work on each of the arms is composed of four cords, which are joined together in pairs, so as to merge into two cords when passing round the central boss towards the pieces of interlaced work on the adjoining arms. Bifurcated cords

of this description are very uncommon in purely Celtic work, and are generally an indication of Scandinavian influence. The interlaced work on each arm of the front terminates in a Stafford knot. The interlaced work on each arm of the back consists of a four-cord plait. It is to be hoped that this interesting relic has been, or will be, placed inside St. David's Cathedral for its better preservation.

J. ROMILLY ALLEN.



Head of Cross at St. David's, Pembrokeshire: Back.

GREAT FIRE AT EMRAL HALL, MAELOR SAESNEG.—On Monday afternoon, July 25th last, the left, or unrestored, wing of this historic mansion was struck by lightning and set on fire. The members of the Wrexham Fire Brigade, summoned by telegraph from Bangor is y Coed, speedily arrived, and devoted themselves, first of all to saving the occupied, or right wing. This, aided by the heavy rain which followed, they effected, and then turned their

attention to the left wing and central portion, which, however, they were quite unable to save. All the interior of this part was gutted, and much of the right wing damaged with water. We hope, hereafter, to give some account of Emral. Meanwhile, we may direct attention to two illustrations of it contained in *Arch. Camb.* for 1888, opposite pp. 29 and 275.

A. N. P.

PEMBROKESHIRE ASSOCIATION FOR THE PRESERVATION OF ANCIENT MONUMENTS.—ANNUAL REPORT, 1904.—A meeting of this Association was held in the Temperance Hall, Haverfordwest, on Thursday, last week, with the Dowager Lady Kensington in the chair. The following report was presented by Mr. J. W. Phillips, the hon. sec.:—

Llawhaden Castle.—The Association entered into possession of this castle at Michaelmas, 1903, and proceeded forthwith to carry out such repairs as were of an urgent nature. A strong buttress has been built against the square tower, and a sustaining arch which had been pulled down, rebuilt; the masonry near the top of the tower was found to be very loose, and repairs of a dangerous description had to be undertaken, and were successfully carried out. A good deal of pointing still remains to be done, but the tower is now safe. It was found necessary to put in a good deal of massive masonry in the top story of the octagonal tower, in order to preserve the arched roof, and still more remains to be done, as the wall on one side has been very much damaged; the tower has also been pinned up where it was undermined. It is very desirable that some means of ascending this tower should be provided, as the chambers in it are interesting; the upper one is lofty, and has a groined roof; the stone floors are still perfect, one having a round hole in the centre; the staircase has, for the most part, been broken away. The top of this tower commands a fine view of the surrounding country. The ivy has been trimmed, and all growth upon the walls cut, but your Committee regrets to report that the acid used to kill the plants has not had the desired effect. The grass inside the castle and the weeds in the moat have been cut back during the summer; but the work requires constant attention, and your Committee recommends that a permanent caretaker be engaged as soon as possible. A considerable number of people visited the castle during the summer, and a charge of 3d. per head was demanded for admission. Mr. Phillips, of the Castle Farm, undertook the duties of caretaker gratuitously, and the thanks of the Association are due to him. Much more remains to be done, and it is to be hoped that the efforts of your Committee will receive still further financial support.

Cilgerran Castle.—This ancient building, visited in August by the Cambrian Archæological Association, is in a most dilapidated and

degraded condition, the staircases and chambers being in a most filthy condition : the attention of the owner should be called to it as soon as possible.

Castell Coch Castle in Canaston Wood.—The trees growing upon the walls of this building are doing great damage, and should be removed; it would also be well if the weeds and undergrowth around it could be cut.

Carew Castle.—The badly dilapidated condition of Carew Castle has on several occasions been brought to your notice. Last summer your Committee invited Mr. W. D. Caröe, F.S.A., Architect in charge of Canterbury Cathedral and St. Mary's Church, Haverford-west, to inspect Carew Castle. This he most kindly did, and makes the following report as to its present condition :—

“The Athenæum Club, Pall Mall, London, S.W.,

“July 14th, 1904.

“*Carew Castle.*—A careful inspection of this remarkable ruin can only lead to one conclusion, that some parts of it are in such a condition as may at any moment lead to collapse. The weakness naturally exists in the youngest part of the building, in which there are the largest voids and where wood had been used constructively. The weakness is not, however, in my opinion to be set down to initial defects in the construction, nor even to the natural decay caused by time, or an exposure to the elements, to which the inward parts of the building were never constructed to be subjected. It has been mainly due to the wanton removal of important structural accessories, which has left other dependent parts unsupported. It is unnecessary in reporting to a learned society to enter into any examination of the architectural history of a building which has such marked characteristics, and generally tells so precisely its own growth from an original small peel to a symmetrical Edwardian structure, consisting of four projecting angle-towers connected by curtains enclosing the usual apartments. Its growth of convenience and beauty internally can be successively traced through the later Edwardian and Plantagenet periods, Ap Thomas's work being specially lavish and marked. We have to regret the destruction of much of the south curtain; but, apart from this, the work of all these periods—though the removal of much of the dressed stone has seriously diminished its interest—is, so far as it stands, in the main in a fortunately sound state, though much could be done to make it sounder. Finally, the conversion of the castle into a great residence, fulfilling the more advanced Elizabethan standards of comfort, was magnificently accomplished by the addition externally to the north curtain of Perrott's sumptuous north block, which connected up the previously disconnected apartments to the east and west. The method of conversion was masterly. The N.W. tower was allowed to remain; but the west wall of the N.E. tower was cut out, and the tower made to form a great semicircular

bay or apsidal termination to the suites of rooms, the proportions of which must have been exceedingly fine. The great mullioned windows seem to have been made to depend largely upon the inserted ironwork for stability, and the inner lintels were in all cases of wood. The ironwork has been consistently removed, and the wood lintels which carried a considerable thickness of walling have disappeared. A number of the mullions and transoms must have been wantonly filched for the sake of the stone. It is a small wonder, then, that the rest are in a somewhat parlous condition. The continued existence of many parts of the structure is explicable only by the singular tenacity of ancient work, the parts of which have combined, for a lengthy period, to hang together and resist man's inroads and nature's influences. Unless some steps are taken without too much delay, a few more winters' frosts, and a little further extended growth of ivy, must necessarily cause collapse of the most serious and regrettable nature.

"It would be possible to put the whole fabric into a state of repair to resist for many centuries the inroad of time and exposure, without in the least degree showing the marks of the methods undertaken. But the complete work would involve a considerable expenditure, in consequence of the large area over which it must be spread. That such comprehensive operations would be most desirable goes without saying. But I understand it is at present proposed to confine operations to the immediately dangerous parts. Fortunately, the outlay upon this need not be large. It is unnecessary for me to describe in great detail the individual parts to which attention ought urgently to be directed. They exhibit themselves to the most casual and uninstructed observer in the windows and heads of Perrott's additions. There will undoubtedly be some risk, and not a little care will have to be exercised in even approaching or touching some of the walling over the window-heads, which is hanging almost without support. Fortunately, the intervening walls are immensely strong and solid, and can be used for the support of the scaffold, a small quantity of which only will be required, inasmuch as each part can be dealt with separately. The process will be to erect a strong scaffold and to start work to be treated from it, so as to secure it and the workmen during the operation. Individual parts will then have to be treated on their merits. In some cases grouting will be sufficient, in others, further measures will be necessary: it being of great importance that where work has to be introduced to support what is tottering and ancient, it should bear the marked impress of its date and purpose. It will be necessary to tie in some of the parts with gun-metal cramps, for instance, which will tell their story and be in no sense an eyesore. As to methods of procedure, this is obviously work which can only be entrusted to a thoroughly skilled expert, who has in his employ thoroughly skilled artisans with ample experience in such delicate operations. No one has had equal experience with Mr. Gaymer, of North Walsham, or his foreman Oliver. This is work which cannot be

undertaken by contract. Someone trustworthy must be employed with equal skill and probity—skill to undertake featly-wise the necessary work only—probity to make an honest return of the labour and materials employed. In both these capacities I can confidently recommend Mr. Gaymer, whose great knowledge and interest as an antiquary is enough of itself to induce him to spend the fund in antiquity's best interest. Mr. Gaymer's similar work at Bayham Abbey is well known; and those who are able and desirous of seeing how such work ought to be done may well pay it a visit. It is interesting to know that that work was done at considerably less outlay than estimated. Much can be done at Carew even for £200 or £300; and I would suggest that a fund should be established, and when £300 had been collected, the work should be undertaken and continued until the funds are exhausted. It might be advantageous to purchase outright the necessary scaffold-poles, etc., which could be used without cost of hire and carriage from time to time as funds allowed. They could always be well sold when no more wanted. I turn to one more point. There is no doubt that parts of the castle are being seriously jeopardised by the luxuriant growth of ivy. I am fully aware of the sentiment attaching to ivy, but it is a thoroughly selfish sentiment. For the sake of an ephemeral picturesqueness, such a sentiment is prepared to wipe out the architectural and historical interest to which posterity has as much right as ourselves.

"Moreover, when the growth of ivy has become such as it is at Carew, the architecture under it is entirely hidden throughout the whole year, and what are really glorious walls, might as well be constructed of brick or mud, for all that can be seen of them. The courage to cut down and remove the ivy (scientifically), and grow in its place *Ampelopsis Veitchii*, ought to be forthcoming, and only needs the patience to enjoy the fully-exposed architectural beauty and interest of the ruin for five or six years. By that time the *Ampelopsis* will be in full vigour, and for those who enjoy the sentiment of the greenery, far more beautiful and varied with the seasons, than the ivy ever was or could be. Moreover, however luxuriant, it will do no damage to the ruin, and something better than ivy-mantled walls can be gazed upon to his full content by the sentimental summer excursionist. *Ampelopsis* casts its leaf in the winter, when the genuine antiquary can don his overcoat and his muffler, and enjoy his own undisturbed by the tripper, the ivy, or any other species of parasite.

"W. D. CARÖE, F.S.A."

The above report was forwarded by your Committee to Mr. John Robert Trollope, owner of Carew Castle, but up to the present date, no arrangement has been made to carry out the suggestions contained therein.

St. Mary's Church, Haverfordwest.—The nave roof of this church has been completely restored. The beautifully-carved oak ceiling

was in a very decayed condition, but every fragment that was not absolutely rotten has been retained, and the modern deal work replaced by oak. A considerable number of the smaller carvings were found to be of plaster, and these have been carefully reproduced in oak. The external roof has been relaid with French asphalt. The floor is now under repair, the old paving being retained. Some fragments of mural inscriptions, painted upon ancient whitewash, were found, but much of it was ruthlessly destroyed by the workmen, and the remainder is exposed to view. A large window in the south wall at the west end of the church, which had long been blocked up, has been opened out; the original mullions and tracery were found intact, and though much decayed have been carefully repaired. The beautiful Perpendicular west window in the tower, which has been much mutilated and patched with Roman cement, has also been carefully repaired. The clerestory windows in the south side are very much decayed, but the restoration of these cannot be undertaken for want of funds.

Herbrandston Church.—This church is now under restoration; the existing nave windows are made of wood, and quite decayed. Stone windows of suitable design are being provided, and a new roof put on.

St. Leonard's Chapel.—The masonry round the ancient well of this chapel, which formerly belonged to the Preceptory of Slebech, within the famous earthwork known as the Rath, near Haverfordwest, has been restored at the expense of Dr. Henry Owen, of Poyston.

St. David's Cathedral, St. Nicholas' Chapel.—This ruined chapel is now under restoration.

Tregidreg Cross.—Permission has been granted to your Committee to remove this stone to Mathry, and we propose building it into the churchyard wall.

Trekenny Maenhir.—This stone fell last year during a thunderstorm, and permission has been obtained to place it upright again.

The Great Anchor at Hoaten.—This anchor has been well painted.

Newton North.—This ancient parish church is now in complete ruin, and the upper part of the tower is ready to fall. The attention of the ecclesiastical authorities should be drawn to this monument of neglect and desecration.

The Cambrian Archæological Association have requested your Committee to place the Cilgerran Ogam Stone in safety within the church, and also to move the lately-discovered Ogam Stones in Nevern Church, so that their inscriptions may be read.

Carew.—It is to be hoped that the many noble families who trace their origin from Carew Castle, will unite in the work of the preservation of the cradle of their race.

ACCOUNTS OF RECEIPTS AND PAYMENTS TO THE 20th OCTOBER, 1904.

Payments.

1903.		£	s.	d.
Sept. 2nd.	To use of room for meetings, printing, postages, etc.	...	2	13 1
	„ Painting ironwork over Pierite block	...	0	10 0

Work done at Llawhaden Castle:—

1904.		£	s.	d.
March 14th.	To D. Jones, contractor	...	24	0 0
April 18th.	Do. do.	...	12	5 0
March 17th.	„ W. Roberts do.	...	20	0 0
June 18th.	Do. do.	...	34	5 0
			90	0 0
To cost of cutting grass, etc., in Llawhaden Castle		...	1	12 0
October 20th.	In Treasurer's hands	...	16	2 9
„	Less petty cash due to the Hon. Sec.	...	1	12 0
Balance		...	14	10 9
			£109	15 10

Receipts.

		£	s.	d.
By Balance from last account		...	86	15 10
1904.				
October 20th.	By Subscriptions to this date	...	21	1 0
			£	s. d.
	„ Cash, entrance monies, Llawhaden Castle	...	1	17 0
	„ Year's rent plot of ground, due M'mas,	...		
	1904	...	0	2 0
			1	19 0
			£109	15 10

J. W. PHILLIPS, Hon. Sec.

Audited and found correct—

FRED. J. WARREN, Incorporated Accountant.

October 20th, 1904.

DEWSBURY.—About a mile beyond Bronllys, on the right-hand side of the road leading to Llyswen, is a tumulus called Dewsbury. The name is an interesting one, both as showing some connection of the tumulus with St. David, or Dewi, and also on account of its duoglot composition, telling of the presence of Celt and Saxon in this neighbourhood. The tumulus is also known locally as Twmpyn Glori, or the Mound of Glory—a very suggestive name; but all tradition as to its origin is lost.

M. L. DAWSON.